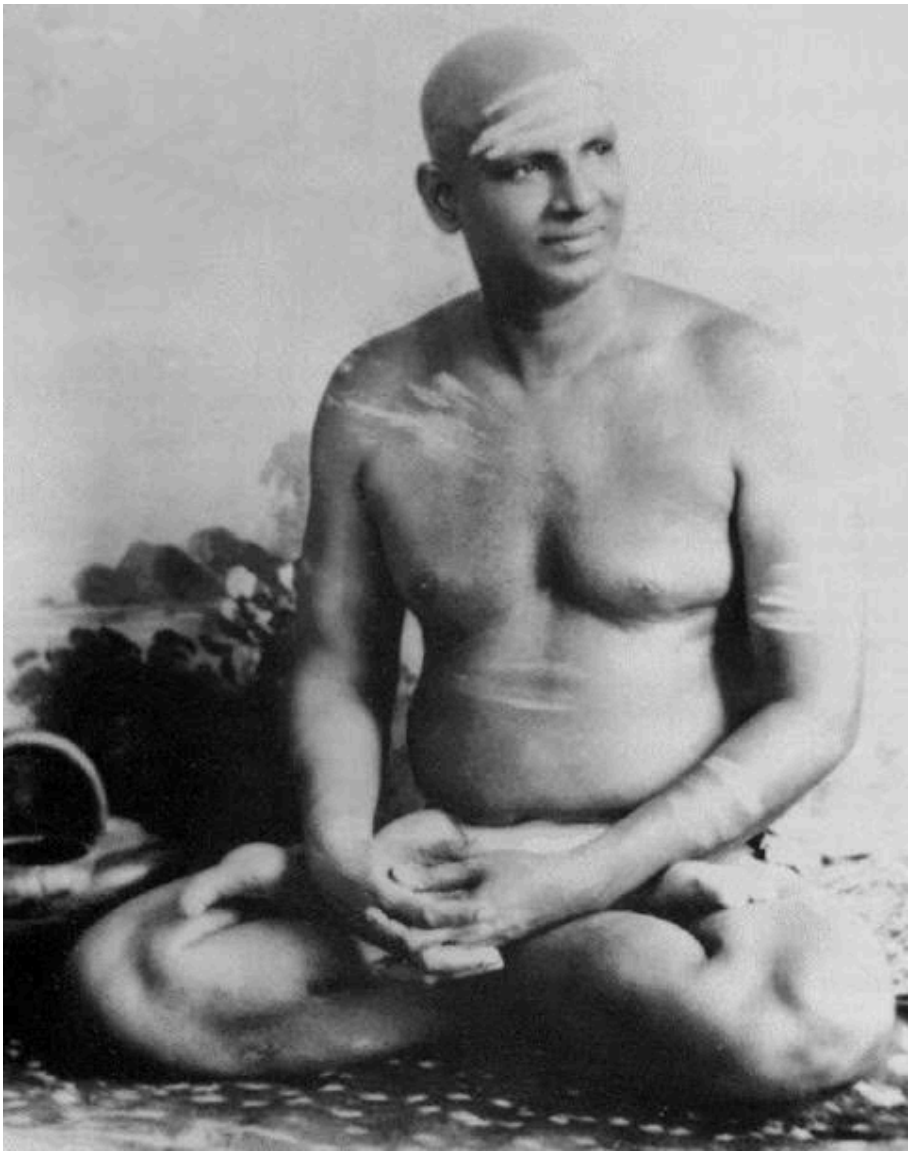
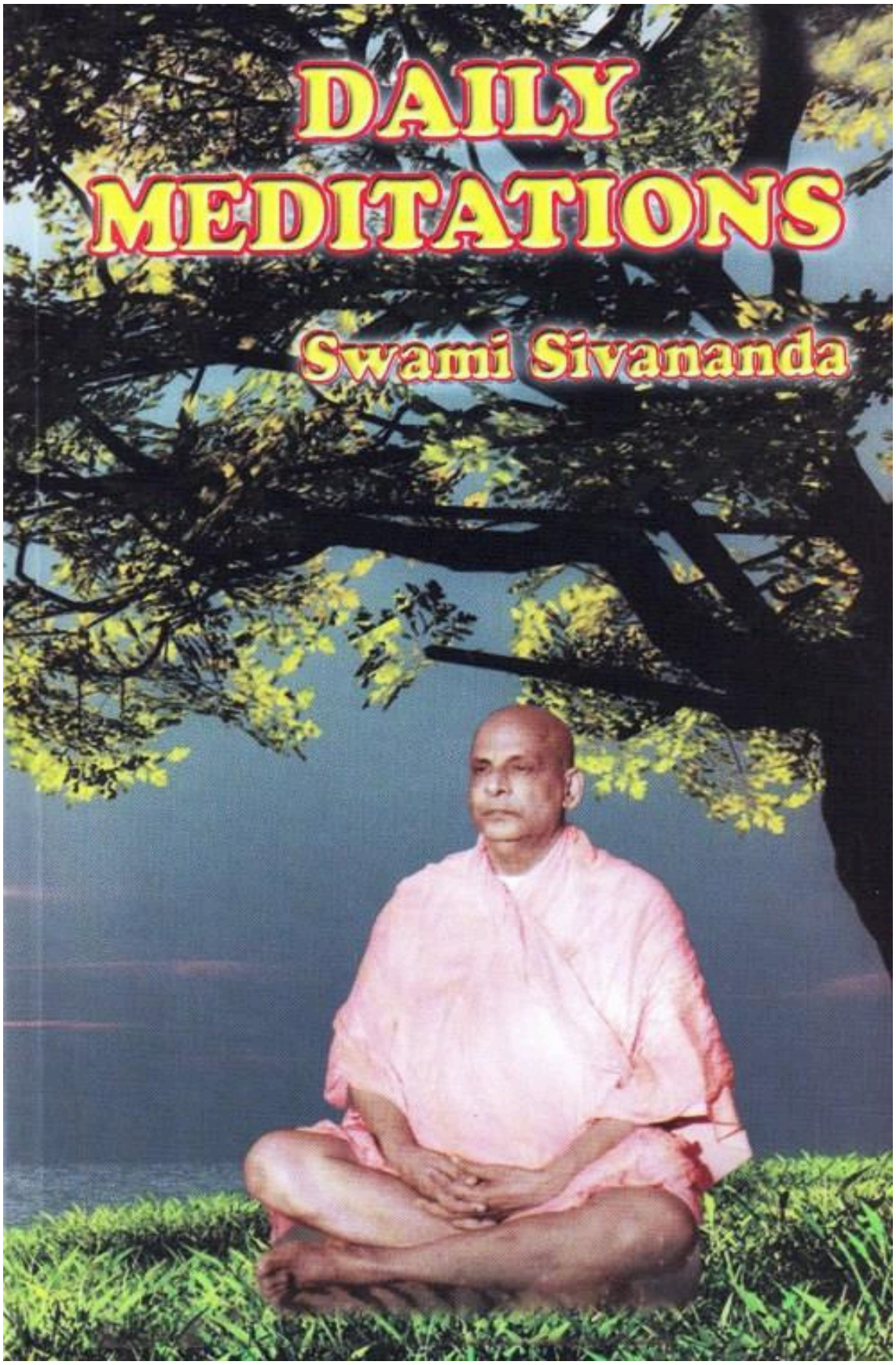


DAILY MEDITATIONS

Swami Sivananda



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About This Book

This book is a composite collection of spiritual teachings from the writings of His Holiness Sri Swami Sivanandaji Maharaj.

The main purpose of the work is to spiritualise the reader's daily duties, enhance his progress towards peace and perfection, solve the problems which he might have to encounter and give an insight into a better and worthier living.

These "Meditations" have been selected from different books and are arranged according to a particular order. The book is intended to be placed in daily Puja and only one thought should be read in a day. The reader should meditate and think deeply, concentrating his mental faculties on the thought of the day.

Dedication

OM Sri Satguru Paramatmane Namah

OM

Dedicated to

All those who strive for

A better living, spiritual

Enlightenment, for a life

Dedicated to virtue and

Goodness.

OM

Publishers' Note

We are happy to present to the public this composite collection of spiritual teachings from the writings of His Holiness Sri Swami Sivanandaji Maharaj. They have been compiled by an ardent educationist devotee, Sri ram Charan Mahendra, who has made a thorough study of the entire Sivananda literature.

These teachings, separately allotted for all the days of the year, have been termed as "meditations", as they are meant to be carefully studied and reflected upon by the reader in the early hours of the morning so that he is able to live and act up to the spirit of the particular teaching during the course of the day's activities. They are pointers to the life divine. They will, if meditated upon and put into daily practice, usher in a life of peace, success, prosperity and spiritual felicity.

The secret of success is in starting the day aright. Leave the bed with a sublime thought, a noble feeling in your heart. You will go to bed that night with the satisfaction of a day well utilised. Only he knows success, joy, prosperity, progress and good health, who starts his day in the spiritual way.

The main purpose of the work is to spiritualise the reader's daily duties, enhance his progress towards peace and perfection, solve the problems which he might have to encounter and give an insight into a better and worthier living.

The object of this "Day Book" is to circulate still more widely at home and abroad the philosophy, teachings and thoughts of Sri Swami Sivanandaji Maharaj.

The life of Swami Sivanandaji has been one of intense devotion, Sadhana and self-sacrifice. He has studied all the

works of the eminent Eastern as well as Western philosophers and has given us many wonderful books on Yoga, Bhakti, Philosophy and Sadhana. They are unerring guides to people of all stations, reminding them of their divine heritage and rich prospects of future attainment. There is hardly any aspect of life which Swamiji has not touched upon without turning it into gold.

These "Meditations" have been selected from different books and are arranged according to a particular order. The book is intended to be placed in daily Puja and

only one thought should be read in a day. The reader should meditate and think deeply, concentrating his mental faculties on the thought of the day.

It is hoped that these scattered thoughts will, by their sweetness, simplicity and encouraging power, bring happiness, health and success to many a weary soul.

-THE DIVINE LIFE SOCIETY

DAILY MEDITATIONS

JANUARY

1. HEALTH CULTURE

JANUARY

1. HEALTH CULTURE

Body-building is the foundation of nation building. Build the body through nature's aids. Avail yourself of healing agencies of nature-the sun, water, air, earth, steam, fasting, herbs, etc. Observe the laws of eating, drinking, sleeping, thinking and conducting yourself as laid down by the ancient Rishis and sages. Live in tune with nature. Use the herbs and greens.

He who observes the rules of health and hygiene, who is moderate in eating, drinking, and other things, regular in his prayer, Japa, meditation who is free from jealousy, pride, hatred, who observes Brahmacharya, is free from diseases. He is healthy and attains longevity.

2. NATURE CURE

Nature Cure is as old as the Vedas and this world. It is the oldest of all systems of health and healing. The ancient Rishis of India took recourse to this system. They used water-cure, air-cure, herbal-cure, fast-cure, the sun-cure and the diet-cure. They suggested drinking cold water in the morning, Ushapan treatment, for the removal of constipation and other diseases. They taught Asana and Pranayama for the removal of various diseases.

They prescribed sunbath, gazing at the sun, Suryanamaskars, chanting of Surya Mantra for regaining energy, Tejas and Ojas. Sunbath increases the haemoglobin (iron) of the blood and replenishes Vitamin D. Fasting is nature's greatest curative agent. It is the one sure method of bringing health back to you and renovating and overhauling your whole system.

3. NATURE'S REMEDIES

Simple, bland, non-irritating, wholesome food, occasional fasting, pure water, fresh air, sound sleep, sun-bath, regular exercises stopping short of fatigue, are

highly potent nature's remedies. Utilise them to your best advantage and enjoy beautiful health.

Lead a life in tune with nature. Observe the laws of health and hygiene. Keep your unique body-machinery in perfect working order. Maintain vigorous health and strength. It will help you to discharge your duties in a satisfactory manner and secure a speedy spiritual evolution, to develop divine qualities and to do Yoga Sadhana efficiently for the attainment of the final beatitude or Moksha.

4. BACK TO THE NATURE

Most diseases are due to the so-called modern civilisation and artificial way of living. Go back to nature; you need not pay any fee to the doctors.

Diseases are due to violation of the laws of health and hygiene-due to ignorance. Do not identify with the body; identify yourself with the diseasaless, bodiless and sexless Atman. Attain knowledge of the Self and enjoy eternal bliss.

5. FOOD FOR HEALTH

The man who does not care for his health, who leads a happy-go-lucky life, who is a glutton, is a sinner and a criminal. He must be rigorously punished. He has no business to be sickly when he can have abundant life, vitality, energy and health within his easy reach by natural ways of living and by observing the simple rules and laws of health and hygiene.

The juice of a small lemon, spinach, one or two tomatoes, a little fresh coconut, bananas, grams soaked in water, green gram sprouts, half a seer of raw milk, two teaspoonfuls of honey, can give you wonderful health, vigour, vitality and longevity.

6. THE HUMAN BODY

This mysterious human body, the temple of God, the nine-gate city or Navadvara-puri of Brahman, is a marvellous place for the Immortal Soul, Antaryamin or the Indweller. It is a product of the Prarabdha Karma of the Jiva or the individual soul. It belongs to the Jiva and to Virat also. The sum total of all physical bodies is Virat Purusha. It is the most marvellous and delicate machine in the world. Its mechanism is highly complex. Even the most eminent doctors of this world have

not yet completely understood its structure and working. Still they are making research on it.

A single virulent microbe can destroy it in a minute. It is surrounded on all sides by various enemies, and yet man lives! This is a great mystery. This is due to the grace of the Lord.

7. HEALTH AND KARMA

Health depends upon Karma. A virtuous man enjoys long life and good health. A wicked man is unhealthy. Maharshi Patanjali says in his Yoga Sutras: "Span of life, caste, enjoyment-all depend upon one's own Karma." Therefore, perform virtuous actions. Shun evil deeds. Body, mind and spirit must be healthy. Then alone can you enjoy perfect health.

Body, mind and spirit constitute the whole man. There is intimate relation between body and mind. Body is the mould prepared by the mind for its enjoyment. Spirit is the basis or substratum or source for the body and mind. Mental health is more vital than physical health. All diseases originate from mind first and then affect the body.

Sunshine, pure water, pure air, exercise, wholesome and healthy diet and sound sleep or rest are the six fundamentals of life. Bask in the sunshine; drink pure water; breathe pure air: take regular exercise in the morning; take wholesome food; have proper rest. You will be a centenarian.

8. CAUSE OF DISEASE

Dr. Hahnemann says, "The root-cause for all diseases is sin or passion. Flesh is simply a servant under the absolute control of the Vital Force. This vital force is first affected by the diseases and not the flesh. Flesh is affected later on when the vital force is neglected. Negligence of this vital force brings about pathological changes in the body. The pathological change which becomes apparent to the physicians by means of instruments or clinical observation are not the diseases themselves but the result of the disease of the vital force."

Dr. Hahnemann has discovered that the real diseases of man are pride, arrogance, jealousy, hatred, revenge, obstinacy, lust, lasciviousness, sorrow, greed, avarice,

despondency, anxiety, worry, cowardice, irritability, anger. They cause diabetes, tuberculosis, cancer, etc. Unless and until the vital force is properly treated, the disease can never disappear.

9. SPIRITUAL THERAPEUTICS

Anger generates poison in the blood and heat in the blood, brain, liver and the whole body; it produces fever, depression, etc. Hatred causes nervous weakness, uneasiness, restlessness, cough, fever, loss of blood, indigestion, etc. Fear causes low blood pressure, and weakness, destroys red blood cells, makes the face pale, affects the heart, liver and stomach and produces indigestion, diarrhoea or constipation and impotency.

Renunciation removes a host of ailments, such as dyspepsia, rheumatism, diabetes, diseases of the liver and intestines and blood pressure, strengthens the heart, brain and nerves. Pure love produces joy, peace of mind, harmonious functioning of the bodily organs, increases the blood qualitatively and quantitatively, and turns the mind towards God. Truth strengthens! the heart and mind, brings peace of mind, happiness, inner calmness, spiritual strength and fearlessness. Meditation is a wonderful tonic which tones all systems and organs, renovates the cells, removes diseases and checks the development of diseases.

10. FAST CURE

The whole system is renovated and energised by fasting. New tissues and new cells are formed. The body is charged with vigour and vitality. Fasting purifies the nerves and nerve centres; the tissues and organs are supplied with abundant life- energy; mind is clarified and strengthened. Will-power is augmented.

During the fast, do not think of food. Keep the mind fully occupied. You can do your usual daily routine and other routine and other works. You can walk, study and meditate. Practise more Japa and meditation. Be doing something. Do not lie down idly in bed. This will induce false hunger and evil thoughts. After the course of fasting is over, adjust your diet. Give up your old habits of eating. Live on a new, healthy regimen.

11. YOUR NATURAL HERITAGE

Health, and not disease, is your natural heritage. You are the children of that Anamaya or diseaseless Purusha, the Eternal Brahman or the Absolute. Claim your birthright now this very second, and become healthy, strong, robust and sinewy, with abundant vigour, energy and a high standard of vitality

Disease is due to ignorance and lack of knowledge of natural laws. You violate the laws of health through your egoism, passion and self-assertive nature. You behave like a playful urchin, and yet Mother Nature, who is all merciful and kind, who is ever bountiful, puts up patiently with all your misbehaviour and wrong-doing and helps you in a variety of ways, bestowing on you Her choicest blessings.

12. VALUE OF EXERCISE

Just as food, air and water are necessary for the maintenance of good health, so also exercise is very essential for keeping up good health and attaining longevity. The person who eats a large quantity of food must take plenty of exercise.

You should take certain exercises for developing the chest. You should do some abdominal and spinal exercises. You should do some exercises to develop the neck, hands, legs and thighs. You should do some exercises which bend the body forward, backward and laterally. Spend at least ten minutes daily in exercise. Regularity is of paramount importance, if you want to realise the maximum benefits of exercise.

13. NOT THIS PERISHABLE BODY ART THOU

Do not have any Moha for this perishable body. Treat this body as your servant and instrument. You are entirely distinct from this physical body, which is made up of the five elements, and which is subject to decay and destruction.

You are in essence and reality the all-pervading, imperishable Atman. Just as the house in which you live is separate from you, so also this body in which you are temporarily encased, on account of ignorance, is entirely different from you. Identification with this body is the root-cause for bondage and human miseries and sufferings Do not become a slave to this body. It must obey your orders at all times and under all conditions and not you its orders. You must be prepared to give up

this body or dedicate it to a just and noble cause. Practise self-denial, self-abnegation and self-sacrifice.

14. SCIENCE CANNOT SOLVE THE PROBLEM

One scientist believes that the secret of death isin the blood-stream. He treats the body with a chemical preparation. Another scientist believes that the seat of life is the thyroid gland. Another scientist holds that senility is due to dissipation affecting some major glands of the human body. Many weak, prematurely decrepit people are transformed into healthy men and women by the administration of these glands by hypodermic injection or by mouth.

These modern miracles happen everyday, but they only restore diseased people to health. They do not prolong life beyond the normal span or solve the riddle of eternal youth. They will not even enable a healthy man of eighty to attain the age of one hundred. That man will still die from the mysterious process of degeneration of the cells which is called "old age."

15. THE CURATIVE TRIUNE

Remember the important triune-Resting, Flushing, Fasting. Next, the toning up of the vital power of the system is achieved through three natural agents. They are Nature-made tonics, i.e., fruit and vegetable juices, the life-giving sunrays and the pure, invigorating fresh air. All the above-mentioned measures form the general structure of treatment. Their common basis is a right, cheerful and optimistic mental attitude. Tour mind heals you more than any other medicine. Mental health acts powerfully in overcoming all illnesses.

Mind can cure the physical diseases of the body by its harmonious and healthy divine thoughts, because all physical diseases have their origin in mental ill-health. Lack of cheerfulness contributes to physical ill-health. If one is always cheerful and entertains good divine thoughts, one will not suffer from any disease and will have perfect health at all times. It is in your power to continue well and young as long as you like.

16. THE BACKGROUND OF TREATMENT

Firm faith in God and reliance upon your eternal, immortal Atman will keep the mind in a vigorous positive state. Know that He is manifest as the pure air, the energising sun, the vitalising elixir in the mellow fruits. Feel His healing power working through every pore of your body, every cell, blood corpuscle and nerve fibre. Try actually to feel how your entire system is responding to the recuperative action of the various methods of treatment employed.

Allow the body to respond freely to the action of the natural agents. Put yourself in tune with the source of all health, power and strength. The Cosmic Force for well-being will then infill you. This is the ultimate factor behind all therapeutics, the secret to bear in mind. The doctor cannot impart this vital secret to you. Now you know it. Use it as the background for the treatment of your ills, bodily and mental.

17. DEVELOP CONCENTRATION

Those who practise concentration evolve quickly. They can do any work with scientific accuracy. What others take six hours to do can be done within half an hour by one who has concentration.

What others can study within six hours can be done within half-an-hour by one who practises concentration.

Concentration purifies and calms the surging emotions, strengthens the current of thought and clarifies the ideas. Concentration helps a man in his material progress also. The man who practises concentration will have a very good outturn of work in his office or business house. What was cloudy and hazy before becomes easy now; and what was complex, bewildering! and confusing before comes easily within the mental grasp. You can achieve anything through concentration. He who practises concentration will possess very good health and a very clear mental vision.

18. PRACTICE OF PRANAYAMA

The practice of Pranayama has a wonderful influence over the body, mind, intellect and the senses. It removes the diseases of the body and thoroughly renovates the cells and nerves. It supplies an abundance of fresh energy and steadies the mind. It removes the impurities of the mind also.

The lungs can be developed through the practice of deep-breathing exercises. By the practice of Pranayama, the apices of the lungs will get the proper supply of oxygen, so that they cannot harbour the germs of tuberculosis. The blood will be pure. All the tissues and cells will be nourished with plenty of pure blood and lymph. The process of metabolism will be carried out in an efficient manner.

19. PRACTICE OF ASANAS

The practice of Asanas develops the body and makes it agile, nimble. The practitioner has a very elastic and supple body. He has a keen, vigorous appetite. Any trouble is removed from its starting point by the practice of Asanas. The three important organs, viz., heart, lungs, and brain and the cerebro-spinal system are kept in a healthy condition. The vital forces are also preserved and increased. The circulation of blood in the arteries! and veins is kept in proper order. There is no stagnation of blood in any part of the body. The spinal cord is toned up.

The practice of Asanas prevents the development of arteriosclerosis or hardening of the arteries. The practice of Asanas, in fact, lubricates the whole bodily system.

20. CULTIVATE CLEANLINESS

Cleanliness is next to godliness. A bath daily in cold water in the early morning before sunrise is really invigorating, energising and refreshing. The best time for a bath is early morning, before sunrise, because the water that gets cooled during the night also possesses much oxygen at this time.

Rub the body vigorously with a rough towel. This will open all the pores of the skin and cleanse the latter properly. Resort always to easy natural methods that cost nothing. A plunge bath in the running water of a river is very exhilarating and strengthening. A shower bath is also very enjoyable. Do not take a cold bath immediately after performing Asanas or any kind of exercises.

21. IMPORTANCE OF SLEEP

Sleep is nature's tonic for a healthy life. The more sound sleep one has, the more healthy he would be. The hours of sleep necessarily depend upon your physical and mental capacity for resisting fatigue. Without a sufficiency of sleep, you will

have no efficiency. The amount of sleep required varies with age, temperament and the amount of work done.

According to an old adage, there should be six hours of sleep for a man, seven for a woman and eight for a fool. As age advances, people require less sleep. In old men above 60 years, five hours of sleep may be sufficient. Adults who do hard physical labour may sleep for eight hours. Go to bed at 10 p.m. and get up at 4 a.m. Too much sleep makes a man dull and lethargic.

22. PRACTISE CELIBACY

Practice of Brahmacharya gives good health, inner strength, peace of mind and a long life. It invigorates the mind and nerves and helps to conserve physical and mental energy. It augments strength, vigor and vitality. It gives one power to face the difficulties of daily life. A perfect Brahmachari can move the world and can even command the five elements like Jnana Deva.

The senses are very turbulent. They must be controlled by various methods such as fasting, restriction in diet, Pranayama, Japa, Kirtan, meditation, Pratyahara or abstraction of mind from objects, Dama or self-restraint, Asanas, Bandhas, Mudras, control of thought and destruction of Vasanas, etc. The tongue must be controlled first. Then it will be easy to control passion. Delicious Rajasic foods excite the organ of generation.

23. HOW TO BEGIN YOUR DAY

Get up at 4 a.m. Answer the calls of nature. Wash your face. Then practise meditation, Asanas, Pranayama and other exercises. This order is beneficial. If you are not in the habit of answering calls of nature in the early morning, you should practise Asanas before evacuating the bowels. Drink some cold or lukewarm water at night and also in the early morning as soon as you get up from the bed. Regulate and adjust your diet.

Wear a langotee or kowpeen (trunk) when you practise Asanas; you can have a baniyan (vest) on the body. Those who practise Sirshasana and other exercises for a long time should take a little light food or a cup of milk after finishing the course.

Be regular in the practice of Asanas. Those who practise by fits! and starts will not derive much benefit from them.

24. THE VITAL FORCE

Prana is expended by thinking, willing, acting, talking, writing, etc. A healthy, strong man has abundance of Prana or nerve force or vitality. The Prana is supplied by food, air, solar energy, etc. The supply of Prana is taken up by the nervous system. The Prana is absorbed by breathing. The excess of Prana is stored in the brain and nerve centres. When the seminal energy sublimates, or transforms, it supplies abundance of Prana to the system. It is stored up in the brain in the form of Ojas.

The Yogi stores abundance of Prana by a regular practice of Pranayama, just as a storage battery can be made to store electricity. That Yogi who has stored up a large supply of Prana radiates strength and vitality all around.

25. THE SCIENCE OF RELAXATION

Action produces movements; movements cause habits. Man has acquired many artificial habits. He has allowed Nature's original habits to lapse. He has brought tension in many muscles and nerves through incorrect habits in posture. He has forgotten the first principles of relaxation. He will have to learn lessons (on relaxation) from the cat, the dog and the infant.

The science of relaxation is an exact science. It can be learnt very easily.

Relaxation of the muscles is as important as contraction of the muscles. I lay great emphasis on the relaxation of the mind, the nerves and the muscles. Relaxation is of two kinds, viz., mental relaxation and physical relaxation. There is another classification. If you relax certain muscles of certain parts only, it is partial relaxation. If you relax all the muscles of the whole body, it is complete relaxation.

26. HOW TO RELAX

Just as you relax your muscles after having finished your Asanas and physical exercises, so also you will have to relax the mind and rest it after concentration and meditation, after practice of memory-training and will-culture. Relaxation of the muscles brings repose to the mind; relaxation of the mind brings rest to the body as

well. The body and mind are intimately connected. The body is a mould prepared by the mind for its enjoyment.

By relaxation, you give rest to the mind, tired nerves, and overworked muscles. Once in the morning and once in the evening relax completely for ten minutes at least. No matter how urgent the task, stick to this rule. Sit in the most comfortable chair or lie flat on a beach mattress, prop the legs about eighteen inches from the ground with a stiff cushion under the knees and let every muscle go “flop". A cushion under the head, if lying on the mattress, will relax the neck muscles. Close the eyes. Make the mind blank.

27. COOPERATE WITH NATURE

Most of the diseases are the result of wrong habits and faulty modes of living. Mother Nature, who has fashioned this wonderful human mechanism, attempts to promptly correct the errors committed by you, and her well-intentioned visits are announced in the shape of various symptoms of sickness.

You must, therefore, wisely take the hint at once and start actively cooperating with her. Thus the prevention and cure of diseases to a large extent are in your own hands. You should exercise self-restraint. Curb the habitual tendency to indulge in that which is harmful to your system.

28. YOUR SYSTEM NEEDS REST

Certain particular details of treatment vary in different diseases, but the fundamental measures to be adopted are the same in all cases, They are:

Ample rest to the patient, through elimination of the toxic products that burden the system. This is done through both bowels and skin by means of harmless purgatives and baths and massage. Complete rest to the internal organ is given by abstaining from food. Fasting is the most potent and extremely effective weapon in the armoury of the wise patient. Therefore, remember the most important triplet-Resting, Flushing and Fasting.

29. BE CHEERFUL ALWAYS

Mind can cure all the physical diseases of the body by its harmonious and healthy divine thoughts, because all physical diseases have taken their origin in mental ill-health.

Lack of cheerfulness contributes to physical ill-health. If one is always cheerful and entertains good, divine thoughts, he will have perfect health at all times. It is in your power to continue well and young as long as you like.

30. SHARE WITH ALL

Share with others what you have: physical, mental, moral and spiritual. Do not hoard wealth. Do not covet the wealth of others. In sharing there is joy and peace. Sharing generates cosmic love, and destroys greed. Sharing removes selfishness and creates selflessness. Sharing purifies your heart. Sharing develops oneness.

31. KNOW THYSELF

Be simple, be humble, be gentle. Be straightforward, be honest, be sincere. Be truthful, be bold, be cheerful. Be tolerant, be generous, be virtuous. Be serene, be self-controlled, be self-delighted. Love all, embrace all, be kind to all. Discriminate and be dispassionate. Reflect and meditate. Know Thy Self! and be free. This is Vedanta in daily life.

FEBRUARY

1. THE POWER OF WILL

Will is Atmabal. Will is dynamic soul-force. Will, if it is rendered pure and irresistible, can work wonders. There is nothing impossible for a man of strong will to achieve in the three worlds. The vast majority of persons have no consciousness of will or mind or intellect, though they talk much on "will and mind". Will becomes impure and weak through Vasanas (desires). When desire is controlled, it becomes changed into will. The sexual energy, the muscular energy, anger, etc., are all transmuted into the will-force when they are controlled. Fewer the desires, stronger the will.

Napoleon had a strong will, and so, he won sanguine success in wars. Viswamitra had a strong will and therefore he created a third world for King Trishanku. Dattatreya had a strong will and so he created a woman by mere willing. All Jnanis and Yogis have very strong will.

2. HOW TO STRENGTHEN YOUR WILL

Get up at 4 a.m., and sit on Virasana and meditate on these formulae. Repeat them mentally with feeling.

My will is pure, strong and irresistible. Om, Om, Om.

I can do everything through my will now. Om, Om, Om.

I have an invincible will. Om, Om, Om.

Meditate on the immortal Atman and develop the will. It is the best method. Do not use will in the wrong directions. You will have a hopeless fall. Do not test the strength of your will in the beginning. Wait till it becomes strong and pure. Will is the King of mental powers. When will operates, all the mental powers such as the power of judgment, power of memory, power of grasping, power of conversation, reasoning power, discriminating power, power of inference, power of reflection--all these! come into play within the twinkling of an eye.

3. ADAPT AND ADJUST

One should patiently hear the words of others even though they are not interesting and charming. He should not fret and fume. Patient hearing develops will and wins the hearts of others. One should also do actions or tasks that are uninteresting. This also develops the will power.

Never complain against bad environments. Create your own mental world wherever you remain and wherever you go. There are some difficulties and disadvantages wherever you go. If the mind deludes you, at every moment and at every step, try to overcome the obstacles and difficulties by suitable means. Do not try to run away from bad, unfavourable environments. God has placed you there to make you grow quickly.

4. NEVER COMPLAIN

If you get all sorts of comforts in a place you will not grow strong. You will be puzzled in a new place when you cannot get these comforts. Therefore, make the best use of all places. Never complain against surroundings and environments. Live in your own mental world.

This world is a relative plane of good and evil. Remember this point at all times. Try to live happily in any place, under any condition. You will become a strong and dynamic personality. This is a great secret. Keep this in your pocket and unlock the Elysian regions, the spiritual realms and the immortal abode. You can get sanguine success in any undertaking. This habit of concentration is of great help to strengthen the will.

5. HAVE MASTERY OVER THE MIND

You must have an intelligent understanding of the habits of the mind-how it wanders and how it operates. You most know easy and effective methods to control the wandering of the mind. The practice of thought culture, the practice of concentration, the practice of memory culture, are all allied subjects. All these are of immense help in the practice of will culture.

Gladstone and Napoleon could go to deep sleep the mo: ment they went to bed through mere willing. Mahatma Gandhi had this practice. They could get up in the morning at any time they wanted to the very minute. They had so trained their

subconscious mind. Everyone of you should develop this habit through will and become a Gandhi, a Gladstone, or a Napoleon

6. CONSERVE ENERGY

The practice of keeping the mind fully occupied is the best of all practices for keeping up physical and mental Brahmacharya. Those who want to become magnetic and dynamic personalities or prodigies should utilise every second to the best possible advantage and should try to grow mentally, morally and spiritually every second.

Idle gossiping should be given up entirely. Every one of us should realise the value of time. Will is bound to become dynamic if one utilises his time very profitably. Application and tenacity, interest and attention, patience and perseverance, faith and self-reliance can make a man a wonderful world-figure. You will have to apply your will according to capacity; other wise your will would deteriorate.

7. PROGRAMME OF LIFE

Make a programme of work or daily routine, according to your capacity, and see that it is carried out daily. Keep only a few items. If you keep several items which cannot be executed in a day, which are beyond your capacity, your interest will gradually decline. Your energy will be dissipated and scattered. You will get brain- fag. Whatever you wish to do daily must be carried out to the very letter.

Thinking too much is a hindrance in the execution by the will. It brings confusion, diffidence and procrastination. There is slackening of the force of the will. The opportunity will slip away. Think for sometime correctly and decide. As soon as you have resolved, you must "will" immediately. There must not be any unnecessary delay.

8. BALANCE OF MIND

He who is attempting to develop his will should always try to keep a cool head. He should keep a balanced mind under all conditions. He will have to train or discipline the mind. It is worth practising.

Balance of mind is one of the vital characteristics of a developed Jnani or Yogi. That Yogi who can keep a balanced mind at all times is really a strong and happy

man. He will get sanguine success in all his undertakings. You may fail to maintain the balance in fifty attempts; but from the fifty-first endeavour, you will get strength of will. You will slowly manifest balance of mind. You should not be discouraged in the beginning. Remember the story of “Bruce and the Spider". Bruce learnt from the spider. He failed seven times but succeeded in the war in his eighth attempt

9. NEED FOR A DEFINITE AIM

The vast majority of persons, even the so-called educated people, have no definite aim in life. They waste their time and finish their life's career in gloom, despair and sorrow. The intellect is there, but they have no definite aim or purpose. They have no ideal, no clear-cut programme of life. Hence their life becomes a failure.

Everyone of you should clearly understand the aim of your life. Then you should chalk out the line of work that is congenial to your aim. You should work hard to realise the aim. You should try every second to live up to that ideal. You can realise the ideal right now in this very second or after ten years by walking with faltering steps.

10. WHAT YOU SHOULD DO

AFTER RETIREMENT

When one has successfully finished his duties as a householder, when his sons are all fixed up in life, when the daughters are given in marriage, he should devote the remaining years of his life in spiritual pursuits, study of religious literature and divine contemplation.

Many people have no definite ideas as to what they are going to do (after retirement). After retirement from active service, they take to some other avocation. They are still greedy. Till the end of life they count money and entertain thoughts of grandchildren and great grandchildren. Pitiable is the lot of these men indeed! Blessed is he, who spends the whole time in study and meditation in a solitary place after retirement from service.

11. BE NOT DIFFIDENT

I want to place before you another important point. I have no such words as "cannot", "difficult", "impossible", "weakness", etc., in my dictionary. Those who are attempting to develop their will-force should remove these words from their dictionary also. These are the expressions of a weakling or an effeminate person. These are the expressions of a timid woman.

Become a lion. Become a spiritual Lord. Become a champion in the Adhyatmic field. By mere willing or chanting "OM" mountains can be crushed to powder. By mere willing mountains should move. By mere willing oceans should recede. By mere willing, all the waves of the ocean should subside. Lord Jesus did this and you, too, can do that.

12. THAT THOU ART

Understand the glory, splendour and power of the Self which is at the back of your mind, thought, will and memory Understand the magnanimity and immortal nature of that hidden interpenetrating, indwelling Essence. Know that this Self is the storehouse for all knowledge, bliss, power, beauty, peace and joy.

Feel that the sun, the moon and stars do their respective functions at your command. Feel that the air moves, rain showers, fire burns, rivers flow, sun shines, stars glitter, and Indra, Agni and Yama do their respective functions at your bidding. Thou art the Glory of glories, Sun of suns, Light of lights, Holy of holies, Divinity of divinities, God of gods, Emperor of emperors. Thou art Truth. Thou art Brahman.

13. IMPORTANCE OF ETHICS

An ethical man is more powerful than an intellectual. Ethical culture brings in various sorts of occult powers. If you study Yoga Sutras, you will find a clear description of the powers that manifest by observance of the practice of Ahimsa, Satyam, Asteya, Brahmacharya and Aparigraha. The nine Riddhis roll under the feet of an ethically developed man. They are ready to serve him.

The philosopher need not necessarily be a moral or ethical man; but a spiritual man must of necessity be moral. Morality goes hand in hand with spirituality.

14. TRUTH ALONE TRIUMPHS

You should always try your level best to speak the truth at all costs. You may lose your income in the beginning but in the long run, you are bound to be victorious. You will realise the truth of the Upanishads "Truth alone shines, but not false. hood."

Even a lawyer who speaks the truth in law courts, who does not coach up false witnesses may lose his practice in the beginning but later on, will be honoured by the judge as well as the client. Be truthful. You will have a peaceful death. Do not kill your conscience in order to have comfortable living and to please your wife. Life here is evanescent and like a bubble. Aspire to become divine. The various formulae-Ahimsa is the highest of all virtues; speak the truth and do virtuous actions; do unto others in the same way as you wish others to do unto you; Love thy neighbour as thyself-are all best calculated to develop the moral aspect of a human being.

15. CHANGE YOUR ATTITUDE

The attitude of friendliness or enmity is a mental creation The enemy or friend is not outside. It is the feeling or imagination from within. An intimate friend of long standing becomes a deadly enemy within a second. One hot or harsh word changes the situation completely within the twinkling of an eye.

A human being erroneously identifies himself with his body and wrongly imagines that he is a little Jiva with little power and little knowledge. This is his human Bhava (attitude). This should be changed into Brahma Bhava by changing the angle of vision and mode of thinking. Think you are Brahman Think you are pure and all-pervading intelligence, light and consciousness. Think you are immortal, omnipotent, omniscient and omnipresent,

16. MEMORY CULTURE

Memory culture is very important. It brings success in God-realisation as well. A man with strong and retentive memory gets sanguine success in all his ventures and undertakings. He who has memory can conduct his business affairs very successfully, remember credits and debits and keep account in a satisfactory manner. Intelligence is only nine-tenths of memory.

A knowledge of the working of the subconscious mind is very necessary for those who want to develop their memory, Most of the mental operations take place in the subconscious mind. The conscious mind takes some rest, but the subconscious mind works throughout the twenty-four hours. It is the subconscious mind that brings the answer like a flash of lightening in the early morning when you fail to get a solution at night.

17. PRACTISE INTROSPECTION

Practise self-examination for ten minutes before you go to bed. Sit comfortably on a chair. Close your eyes. Think of all actions-good and bad, that you did during the course of the day. Think of all the mistakes that you committed consciously or unconsciously

On the first day you may not be able to find out even two or three mistakes in your actions because you are not in the habit of doing so; but by daily regular, and systematic practice, you will be able to visualise clearly the actions and mistakes of the day Even an hour will not be sufficient to review the actions. The mind becomes subtle and sharp by the practice of introspection.

18. CALM THE RIPPLES IN THE MIND-LAKE

Ignorant people identify themselves with the body, mind and the Vrittis of the mind. The mind and body are mere instruments. The real man is, of course, behind the mind, If you become one with the mind and Vrittis, you get various sorts of misery and sufferings. The whole universe is created by the Vrittis of the mind alone. If these mental waves subside, you can attain the Absolute state, the state of highest bliss and peace. Just as you can clearly see the bottom of a lake when the ripples and waves on the surface subside, even so, you can cognise your real self when the Vrittis that agitate the mind subside.

19. NOW OR NEVER!

Stick to the spiritual path at all cost. Apply yourself diligently. Waste not even a single precious minute as life is short and time is fleeting. That tomorrow will never come.

Now or never. Stand up with the firm resolve: "I will become a Yogi in this very birth, this very moment. Gird up your loins. Do rigid constant Yoga Sadhana. Walk along the path of Yoga in the footsteps of Jnanadeva, Gorakhnath, Sadasiva Brahman and Tailanga Swami.

20. THE COSMIC WIRE-PULLER

My silent adorations and prostrations to the cosmic Proprietor, the inner ruler, the superintendent, the supreme head, the President-founder, the silent Sakshi and the Governor of this wonderful mental factory! Brahman (Absolute) is the silent Sakshi of this factory. Hiranyagarbha is the supreme Director of this factory. Every man has his own mental factory. The Absolute has to manage and supervise the whole cosmic factory.

He who dwells within the mind, who is within the mind, whom the mind does not know, whose body the mind is, and who rules the mind from within, is the Self, Inner Ruler, Immortal. Salutations to this Inner Ruler who illumines the minds and the mental factory.

21. WHAT IS VASANA?

The summum bonum of existence is the attainment of the knowledge of the Self or the realisation of the one homogeneous Self. The knowledge of the Self can only dawn when there is extinction of all Vasanas. This Self-realisation cannot be obtained without completely giving up all Vasanas. Extinction of all Vasanas alone is Moksha.

The subtle state of desire is called Vasana. Desire is gross in its nature. A hidden Vasana is termed Kashaya. Some philosophers define Vasana as a tendency or inclination. Others say, "the blind clinging to sensual objects, through intense longing or craving without deliberation or thinking is known as Vasana."

22. WHAT IS MIND?

Mind is the cause for bondage and freedom of man. A mind that is filled with impure Vasanas tends to bondage; whereas a mind that is destitute of Vasanas tends to freedom. Mind is no mind when the Vasanas are destroyed. You become

mindless. When you become mindless, intuition dawns and you are endowed with the eye of wisdom. You enjoy indescribable peace.

Mind is Vasanamaya. This world is Vasanamaya Jagat. Mind clings to sensual objects through Vasanas and constantly thinks of the objects. If the Vasanas perish, the mind ceases thinking of objects and we attain the state of thoughtlessness.

23. POSITIVE OVERCOMES NEGATIVE

You will have to transmute the impure Vasanas into pure ones through constant efforts. You will have to change the current of impure Vasanas and allow them to run in the channel or river of pure Vasanas.

There is no harm if you have abundance of pure Vasanas. Pure Vasana is also a fetter. Just as you remove a thorn with the help of another thorn and throw both of them when the thorn is removed; so also, you will have to destroy the impure Vasanas through the help of pure Vasanas and then abandon these pure ones also. To desire for liberation or Moksha Vasana also must die eventually. Then only will you become That.

24. CONTROL OF MIND

One of the most common habits of the mind is the wandering habit. It cannot stick to one point as it is of the nature of air. Sri Krishna says, “O mighty armed (Arjuna)! The mind is hard to curb and is restless, but it may be curbed by constant practice and by dispassion."

Destruction of desires and control of Indriyas are the essential steps for the control of mind. It is the desire that makes the mind restless. The Indriyas run after objects and the mind also follows the Indriyas just as a dog follows the master. Therefore if you want to check this wandering mind you will have to renounce all sorts of desires and control the Indriyas first. Then alone will you be successful in the practice of concentration, meditation, will-culture, memory-culture and thought-culture.

25. HOW TO CONCENTRATE

The vital point in concentration is to bring the mind to the same point, i.e., to object again and again by limiting its movement in a small circle in the beginning.

That is the main aim. A time will come when the mind will stick to one point alone. This is the fruit of your constant and protracted Sadhana.

There should be one line of thought. There should be one continuity of thought like the steady flow of oil from one vessel to another vessel, like the continuous sound of a church bell.

26. BE REGULAR IN MEDITATION

You must be regular in your practice of meditation. You must sit daily both morning and night and at the same hour. The meditative mood or Sattvic Bhava will manifest by itself without exertion. You must sit in the same place, in the same room. Regularity in meditation is a great desideratum and a sine qua non.

Even if you do not realise any tangible result in the practice, you must plod on in the practice with sincerity, earnestness, patience and perseverance. Your effort will be crowned with sanguine success after some time. Do not stop this practice even for a day, under any circumstance, even if you are ailing. Meditation is a first class tonic. The wave of meditation will remove all sorts of disease. It will infuse spiritual strength, give new vigour and vitality.

27. PRAY FERVENTLY

O All-merciful Lord! Through Thy Grace, may I realise the Truth. May I always entertain sublime thoughts. May I realise myself as the Light Divine. May I serve humanity with Atmabhav. May I be free from greed, lust, egoism, jealousy and hatred. May I behold the one sweet immortal Self in all beings. May I realise Brahman with pure understanding.

May that Light of lights ever guide me. May He cleanse my mind of all impurities. May He inspire me. May He bestow on me power, courage, and strength. May He remove the veil in the mind. May He remove all obstacles in the spiritual path.. May He make my life happy and fruitful. I bow to Thee, O God of gods, O Brahman of the Upanishads, Support for Maya and Isvara, the Bridge to Immortality.

28. WITHOUT SELF ALL IS VOID

It is a well-known fact that any number of zeroes has no intrinsic value unless a number is placed before them. Even so, the wealth of all the three worlds is nothing, if you do not lead a spiritual life, if you do not try to acquire the spiritual wealth, if you do not strive for Self-realisation. You will have to live in the Soul or the Self within. You will have to add Atman to the life here.

That is the reason why Lord Jesus says: "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." Everyone of you is a power in yourself. You can influence others, radiate joy and peace to millions upon millions of people, far and near, and elevate others, even from a long distance.

29. WAY TO BEATITUDE

You cannot attain final beatitude by mastering a million scriptures, by practising rigorous austerities. Brahman can be realised when all Vasanas and Trishnas perish, when word ceases and thought dies, when the veil of ignorance is rent asunder, when the mind is absorbed in its Source, when the senses are curbed in toto, when the Brahmakara Vritti rises, through constant Nididhyasana and through the Grace of the Guru.

MARCH

1. MOULD YOUR DESTINY

You are the author of your own fate. You yourself have created your world. You yourself are entirely responsible for your destiny. You are the architect of your joys and sorrows. Just as the spider or the silkworm creates a web or cocoon for its own destruction, so also you have created this cage of flesh by your own actions, attractions, repulsions, and false egoism. You become the slave of the flesh, slave of your body and mind, slave of countless desires. You are sunk in the quagmire of deepest ignorance.

Weep not, my child! Sorrow not! A glorious brilliant future is awaiting you! Strive to come out of this false cage of illusion right now this very second. If your attempt is true and sincere, if you endeavour with all your might to achieve this end, by the ready grace of the Lord you shall drive away these dark clouds of ignorance and shine in your true divine colours, in your native, pristine glory!

2. IDENTIFY YOURSELF WITH ALL

There is no such thing as inanimate matter. There is life in everything. Life is involved in a piece of stone. Matter is vibrant with life. This has been conclusively proved by modern science.

Smile with the flowers of the green grass. Play with the butterflies and the cobras, Shake hands with the shrubs, ferns and twigs. Talk to the rainbow, wind, stars, and the sun. Converse with the running brooks and the turbulent waves of the sea. Keep company with your walking stick, and enjoy its sweet company. Develop friendship with all your neighbours, dogs, cats, cows, human beings, trees, in fact, with all the creations of nature. Then you will have a wide, perfect, rich, full life.

3. THE THREE THINGS

Eat three things, wear three things, practise three things: Ahimsa, Satyam and Brahmacharya. Remember three things death, afflictions of the world and God. Renounce three things: egoism, desire and attachment. Cultivate three things: humility, fearlessness and love. Eradicate three things: lust, anger and greed.

Friends! Here are some triads for your daily spiritual practices. Three things to love: desire for liberation, company of the wise and selfless service; three things to despise: miserliness, cruelty and petty-mindedness; three things to admire: generosity, courage and nobility; three things to respect: Guru, renunciation and discrimination. Three things to control: tongue, temper and tossing of mind.

4. STEPS TO GOD-REALISATION

Shake the bonds of Karma through discrimination, rules of conduct, Tapas, Dharma and discipline of mind. Know the secret of true bliss through concentration and meditation. Root out passion; embrace peace; enjoy the glory of Self-bliss, de light in the Self within.

Serve the sick; console the distressed; live in God; preach the gospel of love; lead a life of self-sacrifice and service. Be pious and pure. This will lead to the attainment of God-conscious ness.

5. SIMPLE SADHANA

If you study one chapter of Gita and do two Maalas of japa daily, if you observe two fasts in a month, and spend the time in prayer, within a single year you can cover a long distance in the path of Yoga. The spiritual Samskaras are present in the subconscious mind. They are indestructible. They will coalesce and form a spiritual bridge through which you can cross to the other shore of fearlessness and immortality in a short time.

Keep company with evolved souls, who tread the path of Truth. Always mark carefully what is going on in the inner mental factory.

6. KEEP THE BODY HEALTHY

This physical body is the holy shrine of God. It is the temple of the Lord. It is the fort of Isvara, Keep it strong and healthy. Then only will you meet Him. Do not be carried away by false understanding of Maya Vada. Take care of the body, but have no attachment for it. Be prepared to give it up for a noble cause. This body is an instrument for attaining Self-realisation. You cannot meditate, if you have a weak, sickly body.

You will have to do Sandhya three times, if you are a Brahmin and a householder. Do Gayatri Japa one hundred and eight times daily. Give Arghya to the sun. Repeat other Mantras also. Sannyasins only can abandon Sandhya.

7. WHERE IS GOD?

Where is God? Can we find Him only in the temples, churches, or mosques? No. Is He to be sought only in the four Vedas or Upavedas, the six Vedangas or in the six schools of philosophy? No. Does He dwell in the place of pilgrimage or Tirthas alone? No. No. No. Where is He then?

He is seated in the hearts of all. He is not very far. He is quite close to you. Subtler than the subtlest, greater than the greatest, He is located in the cavity of your heart in the inner most recesses or chambers, the Hridaya Kamala. You can reach Him by sincere Sadhana or spiritual practices.

8. POWER OF JAPA

Japa is an easy way for God-realisation. There is Mantra Sakti and Mantra Chaitanya in every Mantra. It changes the mental substance from passion to purity, from Rajas into Sattva, It calms, strengthens the mind. It makes the mind Antarmukhi, introspective. It checks the outgoing tendencies of the mind. It! eradicates all kinds of evil thoughts and inclinations. It destroys Vasanas and reduces the force of thought. Eventually it leads to direct Darshan of God or Istadevata. Japa purifies the mind, induces Vairagya, destroys Vasanas and brings you face to face with God.

9. FEEL THE INDWELLING PRESENCE

The secular knowledge that you get from the universities is mere husk only. It serves the purpose of earning the bread, and no other use of it is made by the majority of persons. It cannot give you peace of mind and salvation. It thickens the veil of ignorance through fattening egoism.

One Mantra, one Sloka of the Upanishads will blow up the knowledge that you derive from colleges. Study the first Mantra of the Upanishads: "The whole world is indwelt by the Lord. Rejoice in Atman by removing the name and form." Do not

be covetous. Imbibe the ideas of this Mantra. Practise. Feel the indwelling Presence.

10. THE TWO PATHS

Yoga is communication with Lord. The goal of life is Self-realisation. There are two ways of attaining God-consciousness. They are the Pravritti Marga and the Nivritti Marga.

Pravritti Marga is the path of activity with detachment as the basis that leads to the attainment of the Cosmic Vision in and through the diverse experiences of normal life. Nivritti Marga is the path of absolute renunciation or Jnana Yoga, Karma Yoga is only Jnana Sadhana, i.e., a means for attaining Self-knowledge.

Three things are indispensable requisite for attaining Self-realisation. They are Guru Bhakti or devotion towards the spiritual preceptor; Jijnasa or seeking for liberation, and taste for Satsanga or company of the wise. He alone, who is endowed with these three attributes, can cross this ocean of Samsara.

11. DIETETIC HINTS

Highly seasoned dishes, hot curries and chutneys, meat, fish, etc., are forbidden for Sadhakas. Meat can make you a scientist, but rarely a philosopher and a Tattva Jnani. chillies, sour articles, tamarind, mustard, all kinds of oil, asafoetida, salt, onions, garlic, etc., should be avoided. Onions are worse for the student of Yoga.

For spiritual practices, Sattvic food is absolutely necessary. Wheat, paddy, barley, sugar, butter, candy, milk, ghee, green daal, Panch-sakha vegetables, cabbages, potatoes are Sattvic articles of diet.

12. SPIRITUALISE YOUR NATURE

Remove lust by entertaining pure thoughts; anger by love, Kshama, etc., greed by charity, honesty, disinterestedness; Moha by Viveka, pride by humility, jealousy by magnanimity, nobility and unconditioned, unreserved and ungrudging! self-surrender to the Lord.

Combine the love you cherish towards all worldly objects, wife, son, wealth, property, relatives and friends, and turn this concentrated love towards God.

Repeat the formula, I am Thine. All is Thine. Thy will be done." Have perfect self-surrender. Then only can you have Darshan of God.

13. QUALIFICATIONS OF A DEVOTEE

God is the Inner Ruler of your heart and mind. He is the silent Witness of your thoughts. You cannot hide anything from Him. Become guileless and straightforward.

A devotee should become an embodiment of goodness. He must be ever ready to do good to living beings. That devotee who is intent upon the welfare of all beings obtains the peace of the eternal. He who rejoices in the welfare of all, gets the Darshan of the Lord. He develops Advaitic consciousness eventually.

14. EVILS OF LUST AND ANGER

Anger and lust are the two inner enemies that stand in the way of developing Bhakti. From lust follow the ten vices that are mentioned in Manusamhita: "Love of hunting, gambling, sleeping by day, slandering, company with bad women, drinking, singing love-songs, dancing, delighting in vulgar music, and aimlessly wandering."

Anger begets eight kinds of vices. All evil qualities proceed from anger. If you can eradicate anger, all bad qualities will die of themselves. The eight vices are: "Injustice, rashness, persecution, jealousy, taking possession of other's property, harsh words and cruelty."

15. HOUSEHOLDER'S SADHANA

"May we hear with our ears or see with our eyes nothing but what is pure, so that with our senses unperturbed, remembering God, meditating on Him, singing His praise, and repeating His Name we may attain life as that of gods. Om Santi!"

This is an easy way for attaining God-consciousness. At night all the members of the household should sit in a circle and do Kirtan for one hour before the picture of the Lord. Endeavour to forget the body and the world and enter into ecstatic state. At night you will be free from bad dreams. All diseases will be cured.

16. WHICH IS AN IDEAL HOME?

Start that pure life of a Yogi the very day on which you read these lines: no leniency for the mind. Self-reliance is an indispensable requisite. You can get suggestions from outside. But you will have to tread the path yourself, to place each step yourself in the spiritual ladder.

That house is a miserable place, veritable hell on earth wherein the husband moves up in spirituality and the wife pulls him down in sensual grooves and vice versa. They should be harmoniously blended or joined by the thread of the knowledge of the Self, each aspiring eagerly for attaining God-consciousness. That house is really a Vaikuntha where the husband and wife lead an ideal divine life, singing Hari's Name, repeating! His Mantras, studying Ramayana and Bhagavata, controlling the Indriyas and serving Bhaktas and Sannyasins.

17. RELY ON YOUR OWN SELF

How can you please the world? There are so many tongues, so many talks, so many opinions, so many remarks. This world is a strange mixture of Sattva, Rajas and Tamas. Tamasic people are in abundance. Their nature is to find fault always and pronounce unnecessary criticism. Therefore, follow the dictates of your own conscience and the prompting of your soul. If you are satisfied, the whole world must be satisfied.

Even if the whole world opposes you, fear not. Never move a fraction of an inch from your firm resolve and determination. Stand up and proclaim the Truth. Even if the whole world leaves you, fear not. The Inner Ruler stands by your side in your heart

18. MAINTAIN SPIRITUAL DIARY

very student should maintain a spiritual dairy. Then only can defects by rectified and the mind controlled. The spirit of serving the humanity must be ingrained in the heart of every aspirant. Sattvic virtues such as mercy, generosity, tolerance, forgiveness, nobility must be developed.

Keep a daily spiritual diary. Note down in the diary when you become angry towards others and when you hurt the feelings of others. This is very important. If you exhibit anger or hurt others, impose some self-punishment on yourself. Give up your meals at night. Do fifty more Maalas of Japa. Write in the diary, I have

forgotten God twice this day. If you proceed like this for one or two years you will attain remarkable Shanti, progress and will power.

19. CONQUER SIN BY RIGHT RESOLVE

Sin is a mistake committed by the ignorant Jiva during his journey towards Sat-Chit-Ananda. Once you make up your mind to tread the path of Truth, all sins will be destroyed.

Lord Krishna gives His word of promise: "Even if the most sinful worships me with undivided heart, he too must be accounted righteous, for he hath rightly resolved. Speedily he becometh dutiful and attaineth eternal peace. Know thou for certain that my devotee perisheth never." Grieve not, my dear friend. Fear not, stand up, gird up your loins and fight with the Indriyas and Vasanas. A glorious brilliant future is awaiting you.

20. FORGET NOT THE GOAL

Forget not the goal of life amidst selfish activities. The goal of life is to know your own Self. Are you attempting to reach the end and aim of life? Are you doing Japa, Pranayama and meditation? Have you kept up the ideal before the mind's eye?

That day when you do not practise any spiritual Sadhana is entirely wasted. Give the mind to God and the hands to work. You will have to analyse and scrutinise your motives. It is the selfish motive and not the work itself, that binds a man to Samsara. Prepare the mind for Karma Yoga.

21. WORK IS WORSHIP

Live in the spirit of the Gita's teachings and work without expectation of fruits and egoism. Think you are Nimitta in the hands of Lord Narayana.

Work never degrades the man. Unselfish work is Pooja of Narayana. There is no menial work from the highest viewpoint, from the view-point of the Absolute, from the viewpoint of Karma Yoga. Even scavenging when done with the right spirit and proper mental attitude is Yogic action. Even a scavenger can realise God in his own station of life by service. You have got within all materials of wisdom. There is a vast magazine of power and knowledge within you. It wants kindling. Now, wake up!

22. DESTROY SELFISHNESS

It is selfishness that has deplorably contracted your heart. Selfishness is the bane of the society. It clouds understanding and may be called petty-mindedness. Bhoga increases selfishness and selfish Pravritti. It is the root-cause of human sufferings

Real spiritual progress starts in selfless service. Serve the Sadhus, Sannyasins, Bhaktas, the sick and the poor persons with Bhava, Prem and Bhakti. The Lord is seated in the hearts of all. The spirit of service must enter into your very bones, cells, tissues and nerves. The reward is invaluable. Practise and feel the cosmic expansion of infinite Ananda. Tall talk and idle gossiping will not do. Evince intense zeal and enthusiasm in work.

23. NO WORK IS MENIAL

He who has understood the right significance of Karma Yoga will take every work as Yogic activity. There is no menial work in his vision. Every work is Pooja of Narayana. In the light of Karma Yoga, all actions are sacred. That aspirant who always takes immense delight in doing works, which are considered by the worldly men as menial services, only will become a dynamic Yogi. He will have no downfall. The canker of pride cannot touch him.

24. BE DETACHED AND BALANCED

Just as the tongue is not affected by taking ghee, so also you should remain unaffected even amidst worldly activities and troubles. You must keep up the Nirlipta state. This is Jnana. This is the balanced state (Samata).

You may fail to keep the balance and Nirlipta state for a thousand and one times but in the long run you are bound to succeed if you persist in your practice and if you discipline the mind properly. Every failure is a pillar for future success. A Karma Yogi should not expect even a return of love, appreciation, gratitude and admiration from the people whom he is serving.

25. HOW TO JUDGE RIGHT OR WRONG

Have right-thinking and use your reason and commonsense. Follow the injunctions of the Sastras. Consult the code of Manu or Yajnavalkya Smriti whenever you have doubts, You will be able to find whether you are doing right or wrong actions.

The third way of distinguishing right or wrong action is to have fear in God. Consult your conscience. The subtle inner voice will guide you. As soon as you hear the voice, do not delay even a moment. Start the action diligently without consulting anybody. Practise to hear the inner voice in the morning at 4 a.m. If there is fear, shame, doubting or pricking of conscience, know that you are doing wrong action.

26. BE NOT DELUDED

You have a whole menagerie within you—the lion, the tiger, the serpent, the elephant, the ape, the peacock. Bring them under your control. The beauty of the flesh is really due to the life-giving principle, Prana. The beauty is attributable to the light that emanates from Atman.

The nasty body with oozing discharges from nine gutterlets is composed of five elements. It is a Jada Vastu and unholy. Always entertain this idea. Have a clear-cut, well-defined, image-picture as this. You will conquer lust by such a mental drill.

27. UNLOCK THE DOORS WITHIN

The ever-restless mind becomes quiescent when all desires vanish. Desire raises Sankalpas (thoughts). Man performs actions for acquiring the desired objects. Thus he is caught up in the wheel of Samsara.

Just as there are doors in a bungalow between the outer and the inner rooms, so also, there are many doors between the lower and the higher mind. When the mind is purified by the practice of Karma Yoga, Tapas, right conduct or the practice of Yama, Niyama, Japa, meditation, etc., the doors between the lower and the higher mind are opened. Discrimination between the real and the unreal dawns. The eye of intuition is opened, The practitioner gets inspiration, revelation and higher Divine Knowledge

28. MOULD YOUR NATURE

With the help of the subconscious mind you can change your vicious nature by cultivating healthy, virtuous qualities that are opposed to the undesirable ones. If

you want to overcome fear mentally, deny that you have fear and concentrate your attention upon the opposite quality, the ideal of courage.

When this is developed fear vanishes away by itself. The positive always overpowers the negative. This is an infallible law of nature. This is the Pratipaksha Bhavana of the Raja Yogins. You can acquire a liking for distasteful tasks and duties by cultivating a desire and taste for them. You can establish new habits, new ideals, new ideas and new tastes.

29. TAP THE SUBCONSCIOUS MIND

If an idea is planted in the mind, it grows at night through the operation of the subconscious mind. The subconscious mind never takes rest. It works vigorously throughout the twenty-four hours.

Those who know how to manipulate this subconscious mind can turn out tremendous mental work. All geniuses have control over the subconscious mind. You must understand the ways of extracting work from the subconscious mind. Subconscious mind is a wonderful underground mental factory.

30. HARNESS THE MIND

Many philosophers and seers are unanimously agreed that the mind cannot usually attend to more than one thing at a time. But through proper training you can harness the powers of mind for doing various mental actions simultaneously and make it shift with prodigious rapidity backward and forward from one end to the other, carrying out your behests.

Change of thought, relaxation of mind by dwelling on thoughts of pleasant object, cheerfulness, Sattvic food, are necessary for mental health.

31. YOGA IN DAILY LIFE

Ponder over the sufferings of human life. Take a little nutritious food. Withdraw the senses from their favourite objects of enjoyment. Sit quietly in your room. Look within. Meditate You will soon attain mortality and regain your lost divinity.

You are not the slave of the senses and desires. You are the mighty Emperor of emperors. Pain is a passing cloud. Sorrow is a fleeting shadow. Sorrow is false. It

cannot live. Bliss is true. It cannot die. Rise above desires. Renounce selfishness and egoism. Awake. Arise. Become a dynamic Yogi. Enjoy the Eternal Bliss of the Soul. Thou art immortal, all-blissful Atman. Thou art beyond the reach of pain, grief, sorrow, decay and death.

Think carefully. Decide correctly. Act faithfully. Speak truthfully. Live honestly. Work diligently. Talk gently. Behave properly. You are bound to succeed in any walk of life. You will have peace of mind. You will have a pure conscience. You will get spiritual wealth of an inexhaustible nature.

APRIL

1. PRACTICE BEFORE THEORY

Spiritual practice, regular and systematic, sincere and tenacious, is more necessary than theoretical spiritual knowledge.

Even a grain of practice is better than tons of theory. Regularly study the scriptures and other religious books. Whatever you find applicable and benevolent, put them into actual practice immediately. Develop the feeling that you must become an ideal Karma Yogin to serve the needy and the unhappy. Maintain a spiritual diary. It will quicken your progress.

2. RENOUNCE MENTALLY

Practise detachment. The greatest Sadhana for the householder is to remain in the world as a lotus leaf in the lake.

Insure yourself against the worldly ties by first becoming firmly grounded on mental renunciation and detachment. Rigorously train the mind to remain unshaken by worldly troubles and afflictions. Use your discrimination. Work efficiently, wholeheartedly, but be not affected by the results of your actions, by success and failure. Keep your mind always steady. Exert and persevere; plod on steadily; aspire zealously.

3. BEHOLD HIM IN ALL

It is necessary to practise the positive virtue of probing into the hearts of the silent sufferers and offering aid to them inoffensively with the fullest conviction that they are God Himself who in His infinite mercy has given you an opportunity to purify your heart. With such conviction, you should dedicate the whole of your life in the service of others.

To be conscious of the Divine, to feel always the Divine Presence everywhere is verily to live a life of fullness and Divine Perfection, even while on earth.

4. CHECK YOUR TENDENCIES

It is the natural tendency of the mind to run towards worldly objects, because the mind is directly or indirectly attached to some of its pleasing or favourite objects. It is because of the negative Samskaras.

When the Sattvic Samskaras become powerful, the mind is no more affected by the negative Samskaras. They become powerless.

5. MANIPULATE AND POSITIVISE

Always entertain sublime, divine thoughts. Introspect carefully the workings of the mind. Find out your defects and mould them by cultivating their opposite Sattvic virtues.

Never allow the mind to dissipate its energy on vain worries, vain imaginations and vain fears. Practise concentration, Fix the mind on one object or idea. Withdraw the mind again and again from external objects. Thus by manipulating the mind, you will be able to bring it under your control.

6. WAY TO HAPPINESS

A knowledge of the ways and habits of the mind and its operations, the laws of the mind and the method of mental control and discipline, is very necessary if you want to enjoy real happiness and peace of an unruffled and abiding nature.

You cannot expect everlasting happiness and perennial joy in the world of the senses around. Mischievous monkey mind plays havoc in a variety of ways and causes cares, worries and anxieties. Money, property, women and children do not give permanent satisfaction. This is the experience of all people.

7. UNFOLD THE DIVINITY

If you really aspire to unfold the lurking Divinity within, if you really want to get rid of the miseries of this Samsara, you must know the principles and the technique of thought-control.

You must know the ways of right living, right thinking. right speaking. You should practise the five rules of Yama or right conduct. You should know how to withdraw the mind from external objects and fix it on one point. You must know the right method of concentration and meditation. Then alone can you be happy.

8. DISCRIMINATE AND BE WISE

Pleasure that is derived from sensual objects gives pain to one who discriminates. Worldly-minded persons who have lost the faculty of discrimination, rejoice in sensual objects on account of lack of discrimination.

Such persons weep in old age. You weep when you are born. You weep when you die. You weep in the interval also. Wherein then, is pleasure in the world. Learn to discriminate, Become a Yogi, for Yoga will put an end to all sorts of pain. Yoga will destroy all your afflictions.

9. FRUITS OF REALISATION

Place before the mind the fruits of Self-realisation or life in the Soul or Brahman or the Eternal: such as immortality, eternal bliss, supreme peace and infinite knowledge.

If you remember these points always, the mind will be weaned from the cravings of sensual pleasure. Vairagya, Viveka and dispassion will dawn. You should seriously look into the defects of the sensual life and into the unreal nature of worldly! life.

10. THE INTERNAL WARFARE

By increasing the Sattvic modifications of the mind such as Kshama, love, mercy, magnanimity, generosity, truthfulness, celibacy, you can destroy the Rajasic and Tamasic mental Vrittis.

Internal fight is ever going on between the Gunas-Sattva, Rajas and Tamas-between good Vrittis and evil Vrittis. This is the internal warfare between Suras and Asuras. You will have to squeeze out all Rajas from this bodily tube and fill it with Sattva.

11. THOU ART SAT

This self-effulgent Atman which is distinct from the five sheaths, the silent witness of the three states, which is unchanging, pure, eternal, indivisible, all-full, self-contained, an embodiment of peace, bliss and knowledge, is to be realised as one's own Self.

That which is of the same nature and is not affected by anything during the three periods of time, is Sat. Sat only was prior to the creation of this universe. When darkness was rolling over darkness during the Cosmic Pralaya, Sat alone was. Chit is that which knows itself and knows others. Ananda is Pure Bliss.

12. SHARPEN THE MIND

The Self is hidden in all beings like butter in milk. It is seen by advanced seers who are endowed with a pure, sharp and subtle intellect and who practise constant, deep meditation.

The mind of worldly persons is gross. It is unfit for concentration and introspection. Sattvic mind is clam, sharp and subtle. Rajasic mind is restless and turbulent. You will have to sharpen the mind by the practice of daily meditation.

13. THE FOUR OBSTACLES

Laya, Vikshepa, Kashaya, and Rasasvada, are the four important obstacles that stand in the way of attaining Self-realisation.

Laya is sleep. The aspirant should try to fix the mind on the Self by not allowing it to pass into the state of sleep. Vikshepa is tossing of mind. You should withdraw the mind again and again from objects through discrimination and enquiry. Kashaya is building castles in the air. This is due to external attachment. You can remove Kashaya by adopting the same methods which you have used for eradicating Vikshepa. As soon as Vikshepa is removed the bliss of Savikalpa Samadhi manifests. This Rasasvada or enjoyment of conditioned bliss. It is an obstacle in the attainment of Supreme Bliss.

14. WHAT IS MOKSHA

Moksha means nothing but the destruction of the impurities of the mind. The mind becomes pure when all the desires and fears are annihilated.

Moksha is freedom, independence or perfection. Desire is an enemy of Moksha. It binds the man to the Samsaric wheel of birth and death. It is the rootcause of human sufferings. You must annihilate all desires and reach that incomparable seat where all illusions of pleasure and pain vanish.

15. ATMAN IS EVER UNTAINTED

The ether in the jar is not in any way affected by the smell of garlic merely through its connection with the jar. Even so the pure Atman is not affected through its connection with the limiting adjuncts, by the properties thereof.

Pleasure and pain are the two kinds of modifications of the mind. They are mental creations. They are relative terms. That which gives pleasure to one man gives pain to another. That! sage who identifies himself with the Imperishable Self and stands as a spectator of the mental modifications enjoys supreme peace and infinite bliss.

16. ELIMINATE THE FIVE SHEATHS

Discriminate between the Self and non-Self. Eliminate the five sheaths. Just as you separate a stalk of grass from its enveloping sheath, so also separate the Atman from the five sheaths. Identify yourself with this self-effulgent Atman. Rest now in your own glory and peace.

The body is superimposed upon the Self. This superimposition is the root-cause for transmigration and all miseries.

17. ONE ALONE EXISTS

There is neither far nor near, neither inside nor outside, neither gross nor subtle for the sage who rests in his own Sat-Chit-Ananda Svaroopa or his own glory.

Know also that Jnana is that principle which is known by the Vak (Speech) of Brahma and others. This Chaitanya, which alone is all, manifests itself as the dual visibles.

18. WHO IS A JIVANMUKTA

The Jivanmukta is neither elated by worship nor depressed by abuse. He is neither agitated at the thought of death nor welcomes the prospect of a long life. He is not perturbed under any condition. He is undistracted amidst distractions.

For the Jivanmukta, who is free from "I-ness" and "mine-ness" and desires, where is delusion? Where is sorrow? What to renounce? What to gain? He is always satisfied in the Self.

19. PLAY OF SUPERIMPOSITION

This world of names and forms is a mere appearance. It is not independent existence apart from Brahman. Just as a snake is superimposed on the rope, this world and body are superimposed on Brahman.

This world is a relative plane. It is projected through the illusory Power (Maya-Sakti) of Brahman. It is a mere superimposition. It is a mere imagination or mental creation.

20. MANTRAS FOR AHAMGRAHA UPASANA

OM. Aham Brahma Asmi: I am Brahman. Soham: I am He. Sivoham: I am Siva. Satchidananda Svaroopoham: I am Existence-Consciousness-Bliss Absolute.

21. YOGA ASANAS AND SPIRITUALITY

A Vedantin is afraid to do Asana and Pranayama on the ground that the practice will intensify 'body attachment and militate against his practice of Vairagya. Though the two paths, Hatha Yoga and Vedanta, are different, yet a Vedantin should have a broad vision and practise Asana and Pranayama in order to keep the body in a sound state to achieve the goal of life. There are Vedantins in a sickly condition with very poor physique and dilapidated constitution. They can hardly do any Sadhana.

The body is closely related to the mind. In other words, a weak, sickly body means a weak mind also. Therefore keep your body strong by the practice of Hatha Yoga and gallantly reach the other shore of Peace and Plenty.

22. WISDOM LIGHT

Have holy aspiration. Grow in purity. Discipline the senses and the mind. Meditate seriously. You will soon become one! with the Infinite.

To speak the truth at all costs, to speak sweetly with love, to practise non-violence and celibacy, to behold the Lord in all forms, is Divine Life.

Come out of this cage of flesh! Rent asunder this little veil of ignorance. Wake up from the slumber of nescience.

Fight bravely in this battle of life. Arm yourself with the shield of discrimination and the sword of dispassion. March forward courageously. Yield not to temptations.

23. THE SYMBOL OF BRAHMAN

OM is the symbol of Brahman. It is the word of power. From OM the world is projected; in OM it exists; and in OM it dissolves during Cosmic Pralaya. OM is the essence of the four Vedas.

Those who do Japa of OM daily will get tremendous power. They will have a lustre in the eyes and the face. All sounds and languages have emanated from Omkara.

24. ATTAIN THE BHUMA

The impurities of the mind are lust, anger, greed, delusion, pride and egoism. One should remove these impurities of the mind by protracted and constant selfless service, Upasana, Japa, Trataka and Pranayama.

By careful, diligent, protracted and unceasing practice of meditation, gradually ascend the steps (Bhumikas). Do not relax the effort till you attain the Bhuma.

25. BE CHEERFUL

A cheerful man is a public benefactor. He gladdens the hearts of all. There is no friend like cheer. The contagion of cheer has a wonderful effect. It transforms depression into brightness, sickness into health. A cheery word spontaneously gives cheer to others. Cheerfulness is a habit of mind. Gaiety is an occasional excitement of mundane spirit. Mirth or merriment is loud gaiety.

A cheerful man smiles; a merry man laughs; a sprightly man dances; a gay man takes his pleasure.

26. THERE IS NO DEATH

You are verily beyond death; You are ever alive. Changing of form is not death. Death is but another phase of life. Death is cessation of bodily activity, Organic function and physical consciousness Death is a transition to another aspect of life, A change of the form of consciousness To another plane, astral or subtle, Ice becomes water; Water becomes steam, vapour or invisible gas According to the degree of vibration. So is life in physical, astral and mental planes. Birth and death are jugglery of Maya. There is neither birth nor death in truth. Tat Tvam Asi (Thou art That). Realise this and be free for ever.

27. DO NOT SPARE THE ROD

You must not give leniency to the mind. If yon allow the mind to take one luxury today, it will demand two tomorrow. Luxuries will increase daily. It will become an over-fondled child. "Spare the rod and spoil the child." This applies to the mind also. It is worse than a child. You will have to punish it by fasting for every serious mistake it does. Mahatma Gandhi did so and became pure, strong and irresistible for the good of the country.

Have a careful eye over your defects, and they are sure to vanish sooner or later. Destroy the impurities one by one, little by little and completely.

28. BE AMIABLE ALWAYS

Amiability is the quality of being amiable or of enchanting love. A man of amiability is of sweet disposition. He radiates so much of mental sunshine, love and joy that he is reflected in all appreciative hearts. Amiability is the constant desire to please and love others.

Amiability is kindness or sweetness of disposition. It is lovableness.

A man of amiability possesses the agreeable mood or social qualities that please and make friends. He is friendly or pleasing in disposition. He is kind-hearted, gracious, genial. He has good nature. He is free from irritation. He possesses sweetness of temper, kindheartedness, excellent, lovable disposition. Kindly smiles and courteousness pay high dividends.

29. THE OMNIPOTENT JNANI

A Jnani gets anything he likes through the power of his Sat-sankalpa. A Jnani wills and everything comes into being. A real Jnani has tremendous power.

In the lower form it is Iccha or desire. In the higher form it is Will. What Yogic Samyama is to a Raja Yogi, so is Sat-sankalpa to a Jnani. A Jnani may or may not exhibit his Siddhis. That is a different question, but he has immense powers.

30. MARKS OF A JIVANMUKTA

The chief marks of a Jivanmukta are knowledge of the past, present and future, absolute fearlessness, absolute desirelessness, absolute painlessness, equal vision and balance of mind.

He has perfect contentment, unruffled peace of mind, deep, abiding joy and bliss, possession of super-sensual spiritual knowledge and ability to clear any kind of doubts of aspirants. His heart is always full of bliss.

MAY

1. CRAVING IS YOUR ENEMY

Love of sensual objects is bondage; distaste for objects of sense is release. Destroy the craving-seed and attain non-dual Brahmic seat.

Know that craving is man's foe here in Samsara. An ignorant passionate man regards craving as a friend at the time he thirsts for objects. He welcomes all sorts of cravings; he thinks constantly of sensual objects. In the end he does not get any lasting satisfaction.

2. DESIRE CANNOT BE SATISFIED

This Samsara is dreadful; there is no limit to the consuming power of desires or cravings. They are never satisfied. They grow day by day, just as the flame increases by the pouring of oil or ghee.

Viveka and Vairagya are the master-weapons to kill this dire enemy of peace. Cravings take to their heels whenever they hear of Viveka and Vairagya. Just as darkness cannot exist in the presence of the sun, so also desires cannot show their faces before Viveka and Vairagya.

3. THE SHIELD OF AN ASPIRANT

You should cultivate Viveka or Vairagya to a maximum degree. If one is established in Viveka or discrimination between the Real and the unreal, Vairagya or dispassion will come by itself.

Viveka is your real intimate friend. Whenever the craving hisses, hammer it with the rod of Viveka. Keep this short rod of Viveka always in your pocket. You are quite safe now. The blissful, non-dual Paramdhama is quite close to you now. Enter it silently.

4. HOW TO BANISH SANKALPA

With the growth of Sankalpa, this world will arise. If this Sankalpa is destroyed, this universe will disappear. Extinction of the Sankalpas alone is Moksha.

The central basis of all Sankalpas is this false illusory "I" (ego). With the contemplation of the infinite "I" (Self), the train of ideas of the universe will disappear as darkness before the sun. If the desires increase, Sankalpas also increase. If the fire of desire is withdrawn, the fire of Sankalpas will be extinguished

5. CULTIVATE GOOD MANNERS

Manners are minor morals. They are the shadows of virtue. They are a passport to regard. They are the blossom of good sense and good feeling.

Pride, ill-nature, want of sense, arrogance, impatience are the great sources of ill-manners.

Good manners are a part of good morals. They are a rare gift. They easily and rapidly ripen into morals.

Be silent as to yourself. Say little or nothing about your self

6. THE SAGE IS EVER HAPPY

A wise man having understood that the body, senses, mind and intellect are entirely distinct from the imperishable Brahman roams about happily.

The sage who rests in the Self, eliminating all these illusory vehicles, is ever happy. He knows the illusory nature of these products of Avidya. He also knows that the Atman, which is pure and eternal, is entirely distinct from these false superimpositions, and he knows that he is none other than the Atman

7. START YOUR PILGRIMAGE NOW

Be honest. Be sincere. Be truthful. Be alert. Be diligent. Be vigilant. Be bold. Be of good character. Success and glory will be yours.

Develop a correct value of life here. It is not full. It is not perfect. There is always a sense of want.

Soak your life with remembrance of Lord. Dedicate your all to Him. See Him in everyone.

Sing Lord's Names. Be an instrument in His hands. You are sure to attain eternal bliss even here in life.

O Traveller in this earth-plane! Start the pilgrimage right today. Pray fervently. Remember the Lord constantly. You will surely reach the eternal abode.

8. PRAY AND MEDITATE

May He, the Lord of all, pre-eminent among the Vedas and superior to the nectar that gods partake, bless me with wisdom! May I be adorned with knowledge of Brahman that leads to Immortality!

May my body become strong and vigorous! May my tongue always utter delightful words! May I hear a lot of good with ears! Thou art the scabbard of Brahman hidden by worldly taints. May I never forget that which I have learnt! OM Peace! Peace!! Peace!!!

9. WHO IS A REAL POTENTATE

The sage in whom the clinging to sensual life and thirst for sensual enjoyments have vanished through knowledge of its real nature is a mighty potentate of this whole world. His joy knows no bounds. He must be adored as visible Brahman on earth.

One should, through right enquiry, differentiate himself as separate from the objects, with the thought that "I" does not belong to the objects or the objets do not belong to "I". His mind should give up all Vasanas and should perform all actions as if in sport. Then you will become the real potentate of this universe

10. THE PLIGHT OF JIVAS

The bull of Jiva sleeps its long sleep under the large shadows of Moha in the forest of Samsara, weltering in the mire of sinful actions, goaded by the goad of Ajnana and lashed by the whip of sensual enjoyments; while it is bound by the strong cords of desire and is ever and anon needled by the flea-bites of rare diseases.

A Sage's power lies in lifting through unintermittent efforts this bull which is groaning under the heavy load of pains and, being quite lacerated through ceaseless

motions backward and forward, has fallen into the deep pool of numberless births and deaths.

11. LIVE THE LIFE DIVINE

Lead the divine life of truth, love and purity. Repeat the Lord's Name with every breath. Take every thing as His Will. Surrender yourself unto His protecting hands. You will enjoy perennial peace and bliss.

Devotion to Lord's feet alone will enable you to obtain His Grace.

Do Japa. Sing Kirtan. Do charity. Practise meditation Realise Atmic bliss. May God bless you.

Think correctly. Decide carefully. Work diligently.

The senses and the mind are your real enemies. Conquer them.

Have inner spiritual life. Fight against the dark evil forces.

12. TIME IS PRECIOUS

Know the value of time. You cannot salvage a second spent in worthless ways. Time is most precious. Utilise every second in spiritual pursuits and service.

The moment yon turn your mind Godward, you will gain immense strength and peace.

If you are truthful and pure in your daily life, you inherit the Kingdom of God.

As soon as you get up from your bed in the early morning, do Japa and meditation. Then practise Asanas and Pranayama.

13. OVERCOME SORROW

Long hast thou been bound by the noose of "I am the body." Feel now: "I am the Sat-Chit-Ananda Atman", and thus cut the noose (by this sword of wisdom) and roam about happily

There should not exist the idea of separateness in the heart. The moment the conceptions of "Mine", "I", "you" or "I did it" arise in one, the nail of sorrow is hammered in him. Get yourself established in the idea of "Soham" or "I am He".

Through the identification with the Atman, you will be able to land safely on the other beautiful shore of fearlessness and immortality.

14. GOD IS LOVE

God is love, love is God.

Love melts into bliss.

Love sustains all beings here.

Love earns for us the Great Seat of Brahmanhood.

From love the world has come.

In love it exits.

To love it returns.

Love is the master-key to the Palace (of Self-knowledge).

Love in its dynamic aspect is service and charity.

Absolute Love is Existence-Knowledge Bliss.

15. THE FIVE SHEATHS

When all the five sheaths have been eliminated by "Neti-Neti" doctrine, through reasoning, what remains is the Witness, the Knowledge Absolute, the All-full, the Indivisible, Eternal Atman

The five sheaths are Annamaya (physical), Pranamaya (vital), Manomaya (mental), Vijnanamaya (intellectual) and Anandamaya (blissful) Koshas. These are all products of Prakriti. They are like layers of an onion. Just as the onion dwindles into an airy nothing when all the layers are peeled off, so also the body idea vanishes when the sheaths are eliminated

16. CARELESSNESS IS DANGEROUS

Just as the sedge, even if removed, covers the water of a tank again and again, so also Avidya enshrouds even if he is careless and if he stops his meditation

Therefore, the aspirant should ever be very careful Carelessness is practical death itself. There is no greater danger for an aspirant than carelessness about his own real nature. The man who is careless falls from the ladder of virtue.

17. DO NOT BE SUSPICIOUS

Suspicion clouds the mind. It creates rupture among friends. It loses friends. It is a defect not in the heart, but in the brain

Suspicion is the mark of a mean spirit and a base soul. A noble man suspects none.

Suspicion checks business, disposes kings or head of states to tyranny and irresolution, husbands to jealousy and hatred.

Freedom from suspicion promotes happiness in man. Suspicion is an enemy to happiness.

Ignorance is the mother of suspicion. Attain knowledge. Suspicion will vanish.

Suspicion is the poison of true friendship.

If suspicion enters your mind, love and confidence will go out

Suspicion among thoughts is like a bat among birds; They ever fly by twilight

18. THE TWO AIDS

The Rajas and Tamas try their level best to re-enter the mental factory and take possession of their lost seats. They should be driven out by Viveka, Vichara and Vairagya.

When meditation is practised, obstacles such as absence of right enquiry, impatience, laziness, inclination for enjoyment, absorption in sensual and impure thoughts appear. Remove them through right enquiry and discrimination.

19. ATMAN IS UNBORN

How can there be death for the Soul, when it has no birth? Srutis emphatically declare: "Atman is unborn, without old age, immortal and imperishable." It is absolutely change. less, and is the witness of six changes that take place in the body on account of the influence of time. The Atman is attached

like water on the lotus-leaf, like the all-pervading ether. As Atman is! birthless and un-attached there is neither agency nor enjoyment in Atman.

20. ATTAIN ATMA SWARAJ

Brahma Jnana causes release from the trammels of one's own mind. Such a release alone leads to the attainment of Moksha or real Swarajya.

If the mind-thief is punished severely, one can attain Nirvana. Self-realisation can be had within the twinkling of an eye, if you apply yourself diligently to meditation and if you equip yourself with the four means. Then and then alone can you have real Swarajya, in the Soul.

21. THE SUBSTRATUM: I

I am the destroyer of the tree of Samsara. My reputation is as high as the summit of the hill. I am, in essence, as pure as the sun. I am the highest treasure. I am All- wise, Immortal and Indestructible.

I am the Sat-Chit-Ananda Brahman. I am Nirakara, Para Brahman. I am Advaita Para Brahman. I am Akhanda Paripoorna Brahman. I am Nitya Suddha, Siddha, Buddha and Mukta Brahman. Meditate thus, and realise your real nature.

22. REFLECT AND PRACTISE

Purity is the keynote of the Divine Life. He who gets mastery over the mind and the senses is invincible. He cannot be overcome by anyone.

Love, kindness, compassion, charitable acts soften and change the heart
Rudeness, cruelty, revenge, harden the heart.
A worldling cannot understand a saintly man as he has an impure mind, as he is veiled by passion and selfishness.
A thirsty aspirant has entered into a new birth. He has a new heart and a new mind. He has an awakened vision.
It is Brahmamuhurta now! Rejoice! Climb up to the peak of eternal bliss now. Do not delay even a second.

23. YOU ARE NEVER HELPLESS

The spiritual aspirant is never helpless. The entire existence is supporting him in his arduous struggle, for he is searching for something which is true to all. One may dislike a certain thing of the world, but Truth can be hated by none!

If all the fourteen worlds were to face him in battle, the spiritual aspirant would count them for a straw! For he is the Immortal Spirit, the ruler of the heaven and earth, and the universe at large!

The road to excellent Bliss is clothed with piercing thorns. The road passes through alonely, dense forest haunted by terrific beasts. It is protected by impregnable fortresses, and guarded by multihooded, diabolic cobras. The road is hard to tread; the bliss is difficult to attain.

The sincere spiritual aspirant is one who has become immune from all afflictions and terrors. No weapon that is cast against him shall prosper. No thought directed against him shall ever fare well.

24. THOUGHT DECIDES THE FUTURE

Just as you think, so you become. Think "I am body": you will become the body. Think "I am Sat-Chit-Ananda Brahman." Brahman you will become.

Thought alone shapes and moulds a man. Every man has his own thought-world. Imagination works wonders. Your present is the result of your past thoughts and your future will be according to your present thoughts. Speech and action simply follow thought.

25. AN WITNESS ART THOU

Virtue and vice, pleasure and pain are of the mind, not thine. Neither the doer nor the enjoyer art thou. Indeed thou art ever free.

In the Gita you will find, "All actions are wrought by the qualities of nature only. The self-deluded, through the power of egoism, thinketh 'I am the doer'. But he who knoweth the essence of the divisions of the qualities and functions, holding that the qualities move amidst the qualities, is not attached.

26. THIS IS YOUR DUTY

If anyone proves to be faithless to you, be faithful to him. If anyone injures you, forgive him and forget the injury done by him. Serve him with all your heart. You will gain immense spiritual strength and peace. The pride of youth might ridicule your action, but it will soon be a dream of the past. Forgiveness will embolden you. The divinity will shine on its pristine purity, splendour and glory.

Study the nature of the mind. Analyse the mind carefully. Get rid of the three defects of the mind, namely, impurity, tossing and veil that hides right understanding. Purify and steady the mind. Fix it on the goal. Rise above the deceptions and temptations of the mind. Change the angle of your mind from unreal to Real. Change the vision from illusion to disillusion. It is your duty.

28. WHAT IS VAIRAGYA

Vairagya is the opposite of Raga. It is dispassion or non-athment. It is indifference to sensual enjoyments herein and hereafter. Vairagya thins out the fatty, sensual mind. It turns the mind inward. Vairagya born of Viveka is lasting and steady. If any one seriously thinks on the
various kinds of pains of the Samsara such as birth, death, worries, sufferings, diseases, loss, hostility, disappointment, fear, Vairagya will dawn immediately.

28.NOPLEASUREINOBJECTS

When there is a desire in the mind,

The mind is filled with Rajas.

It is in an agitated condition.

It is restless and unpeaceful.

It will be restless till the desired object is attained.

When the object is attained and enjoyed,

The mind becomes thoughtless.

The functions of the mind cease temporarily.

It is filled with Sattva.

The mind moves towards Atman.

It becomes introvert.

The bliss of Atman is reflected in the mind.

Really there is no pleasure in the objects.

It is only bliss of the Soul inside.

Ignorant people attribute the pleasure to the objects.

This is a serious mistake.

29. WEEP NO MORE

A life of perfect peace and absolute tranquility cannot be found in the world of senses around us. If you want to rise above the cares and troubles of ordinary life, aspire for a life in the Atman. In the Avadhoota Gita you will find: "Birth and death, bondage and freedom,
Dharma and Adharma, names and forms, are not in thee. Why then do you weep, O child? Thou art imperishable, infinite, pure consciousness."

30. ANASAKTI YOGA

Do not hope for anything. Control the mind and the senses. Give up greed and desire. You do not commit any sin although you perform actions. This is Anasakti Yoga. Free yourself from the pairs of opposites. Be balanced in success and failure. Destroy envy. Though you perform actions you are not bound. This is Anasakti Yoga. Destroy attachment. Be harmonious. Fix the mind on the Innermost Atman. Now
all your actions will melt away. You will not be bound. You will attain salvation.

This is Anasakti Yoga. O Mokshapriya! Practise this Yoga, purify your heart and attain the goal of life.

31. BEHOLD THE COSMIC PRESENCE

All creatures have come out of God. They go back to Him alone during dissolution. The whole world is the body of the Lord. How can you hurt or dislike another man or any creature on the surface of the earth when you have taken God as the object of adoration and love? How can you be selfish? Can you eat all mangoes of your garden yourself alone? When you do not consider another's pain your own, you have no compassion or
mercy. You have no complacency (Mudita). Therefore you do not rejoice at another's virtue. You have no contentment. There is burning desire in your heart. You do not consider another's happiness as your own. Therefore,
you are uneasy. You have no indifference to the vicious actions of the wicked people. Therefore you are troubled. There is nothing but your own self in this universe. All bodies are yours. All hands are yours. This whole world is your body. All names and forms are yours. Do not separate yourself from the world. Unite. Expand. Mix. Feel oneness and unity. You will enjoy boundless joy and illimitable bliss.

JUNE

1. GITA SHOWS THE WAY

Gita lays down that the purpose of man's life here is to attain Self-realisation. The Lord does not cut asunder Sannyasa and life-in-the-world, as some scriptures that prevailed before the Gita had done. Observe the conditions of the Varnas and the Ashramas today, and you will readily admit the Omniscience of the Lord and His foreknowledge of the chaos that would envelop humanity. The Lord, therefore, enjoined Karma Yoga upon all. "Fill your mind with thoughts of Me; be devoted to Me; do My will; surrender yourself unto Me; you will soon reach Me": that was in short the burden of His Song. The Karma Yoga of the Bhagavad Gita is truly the Yoga of Synthesis. This Yoga is the most suitable one for the Kali age. It helps the integral development of the human personality. It leaves no loon holes for Mayaic forces to enter as it fills every part of man with godliness.

2. SELFISHNESS VEILS UNDERSTANDING

Selfishness clouds understanding. Even if a man has a tinge of selfishness, he cannot find out what is right and wrong. A very pure, subtle sharp intellect is needed for this purpose, besides destroying selfishness.

You should possess a well-purified heart. You must have a balanced mind. You must be indifferent to heat and cold, pleasure and pain, praise and censure, success and failure. You must be well-trained in selfless service for several years. Then you can get over selfishness and acquire real understanding.

3. BEHOLD GOOD IN ALL

Evil is mere appearance. It is not a reality. It is an illusion. Evil exists to glorify good. Good and evil are not two independent things or entities. They are the two sides of the coin.

An evil man is a saint of the future. Transmute evil into good through Vichara or reflection. Out of evil often cometh good. There is neither absolute good nor absolute evil in this phenomenal world. Good and evil are relative terms.

Behold good alone in everything. Develop again and again the good-finding faculty. Destroy the evil-finding quality to its very root.

4. VALUE OF PROMISE

Never break your promise. Stick to it even if it costs your life. It is better to give up your life in order to secure due performance of sacred and solemn promise.

"Be slow to make promise, but quick to perform it." This is an old adage. Say, "I shall try but I do not promise you." Do not entangle yourself by making promises thoughtlessly. He who keeps his promise is respected by the people. He who practises truth must stick to his promises. It is a great virtue.

5. YOUR INNER GUIDE

Conscience is the light of the soul that is burning within the chambers of your heart. It is a form of truth. It is a guiding voice from within

Virtuous acts, charity, benevolence, nobility, generosity, acts of mercy, practice of truthfulness, Brahmacharya and Ahimsa sharpen the conscience. On the other hand, falsehood, cruel and immoral life, crookedness, deceitfulness kill the conscience. A man of guilty conscience is ever restless and unhappy happy in this world and in the next world also. A man of pure conscience is a veritable god on earth.

6. THE GLORIOUS PATH TO BLISS

He who is virtuous, who is kind on all occasions, who is filled with compassion, obtains the greatest contentment and ascends the superior path of virtue.

The wise men who with sanctity lead a virtuous life obtain eternal bliss and immortality. Those who are charitable, secure prosperity in this world and abode of happiness in the next Harmlessness, forgiveness, peacefulness, agreeable speech, control of passions and excitements constitute the superior path of the honest and the wise.

7. THE MARKS OF A VIRTUOUS MAN

Who is good and virtuous? One who is devoted to the well-being of all, who can give his all and sacrifice his very life for others, who is endowed with great courage, who follows all the duties laid down by scriptures, who is ever ready to work for the well-being of others.

Such a promoter of virtue cannot be seduced from the path of virtue. He is free from lust or anger, unattached to any worldly object. Gain or loss, happiness and misery, the agreeable and the disagreeable, life and death are held in equal estimation by that man of firm mind engaged in acquiring divine knowledge.

8. THE SECRET OF SUCCESS

Miserliness is a great curse. It is an enemy of oneness and a friend of selfishness. Miserly persons are quite unfit for the spiritual path. Generous-hearted persons are very rare. Many have achieved power, popularity, peace and happiness only through a generous heart.

Miserly persons can never dream to have all these and success in life. Their very company is very dangerous for spiritually-minded persons. They poison the whole atmosphere on account of their corrupted and contracted hearts.

9. MOHA-THE STEEL CHAIN

Some men retire from service and live on the banks of the Ganga, Narmada and the Yamuna. They do a little Japa and meditation and study Yoga Vasishtha and Upanishads and imagine that they are Jivanmuktas.

They entertain intense Moha for their children and remit their pension to their sons and grandchildren. They will not spend even a pie in charity. They are hopeless, self-deluded souls! "It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God."

10. REALISE GOD THROUGH CHARITY

Give to the poor, the sick, the helpless and the forlorn. Give to the orphans, the decrepit, the blind and the helpless widows. Give to Sadhus, Sannyasins, religious and social institutions.

Charity should be bestowed with humility and joy. You should feel that you are highly honoured in getting an opportunity to be of service to another. You must feel that you are the receiver. Thank the man who gives you an opportunity to serve him by doing charity. Give with right mental attitude, and realise God through charitable acts.

11. EAT A LITTLE

Eat to live and not live to eat. Let your attention be turned not to storing of food and enjoying the luxuries of life. If you are whole-timed spiritual student who has given up all work and taken to pure Japa and meditation, you can live on one meal a day.

You will be free from diseases and your mind will be calm and serene. When you sit for meditation in Brahmamuhurta, you will merge in Brahman.

12. THE BENEDICTION

His mental Bhava helps a man to purify his heart very quickly. All acts done with divine Bhava become divine activities. This is real Yoga.

Glory to India, the land of charity! May she continue her divine activities for ever! May the inhabitants of this glorious Aryavarta live up to the ideals of their forefathers, the Rishis of yore! May Ananda ever flourish! May rains come at the proper time! May the earth yield plenty! May peace, prosperity and joy be to all beings.

13. BE SWEET

A really sweet man is divine. He does not expect anything from others. His very nature is sweet. He brings joy to others by his innate sweetness.

Sweetness is born of Sattva. It is the sweet aroma of a perfected soul, Siddha Purusha, adept through long and intense Tapas, discipline, Yoga practice, communion through mind melting in silence. Sweetness must be an essential attribute of a spiritual propagandist and public worker. The Rajasic ego should melt in the crucible of Yoga fire. Rajas must be churned out. Then the butter of sweetness will float on the surface of the Sattvic mind.

14. WIN EVERYONE'S HEART

The one quality which will bring for one respect, fame, and the confidence of worthy men is the sweetness of speech. This is one thing by practising which a person is esteemed by all and becomes famous. This is the one thing which yields

happiness to all. One may always secure love of all creatures by practising sweetness of speech.

Sweetness of speech secures one's object, while at the same time it never pains any heart. Sweet speech pleases more than does the gift of an object.

15. HONESTY—THE UNIVERSAL VIRTUE

Honesty is not a virtue meant only for a particular section of mankind, as loyalty is to the subordinate, chastity is to married women, and filial piety and obedience is to children and students.

It is a sacred duty and moral obligation in the interest of social solidarity. A honest man is dear to Lord. He showers His Grace and blessings upon such a one. Honesty never goes unrewarded in the long run. The honest man comes to be honoured by all.

16. BE MODERATE IN EVERYTHING

You should be moderate in eating, drinking, sleeping, reading, laughing, copulation, talking, exercise, etc.

Lord Krishna says, "Verily Yoga is not for him who eats too much, nor who abstains to excess, nor who is too much addicted to sleep, nor even to wakefulness. Yoga kills all pains in him who is regulated in eating, and amusement, regulated in performing actions, regulated in sleeping and waking." He who is moderate in everything is a perfect Yogi.

17. A MARVELLOUS LUBRICATOR

Tolerance is needed in all spheres of life, social, economic, political and religious. Fights, quarrels, ruptures, fractions in society and domestic circles and war are all due to lack of tolerance. All social, religious and political institutions are held together by the cohesive force of tolerance.

Tolerance is a marvellous lubricating oil which helps the smooth revolutions of the wheels of life.

18. THE INVULNERABLE FORTRESS

The birth of a man is due to his mixed Karmas, mixture of good and evil. Every man will have to meet dangers, calamities at some period of his life. He who is endowed with fortitude will bear them calmly with great presence of mind and with a smiling face.

Fortitude is a sweet mysterious spiritual mixture of courage, calmness, patience, presence of mind and endurance. It is a virtue born of Sattva. It gives great strength of mind to Sadhakas, who tread the path of Pravritti.

19. THE BASIS OF DIVINE LIFE

Self-control is an indispensable requisite for the living of a truly ethical life. Without self-restraint, the practice of ethics is quite impossible. You have sublime sentiments and noble intentions, but when you have no self-control, you will be a slave to baser passions.

Self-control leads to the highest merit. It is the eternal duty of man. Self-control surpasses in merit charity, sacrifice, and study of the Vedas. The man of self-control acquires great reward in the next world and gets esteem in this world.

20. THE KNOWER OF SELF

That man who never rejoices at large accessions and never feels sorrow when overtaken by misfortune is said to be endowed with wisdom and contentment.

Overcoming lust and anger, practising the vow of Brahmacharya and becoming a complete master of his senses, the Brahmana practising patiently the austere penances and observing the most rigid restraint, should live in the world calmly waiting for his time like one seeming to have a body though fully knowing that he is not subject of destruction.

21. CONTROL ANGER

Control of anger, is indispensable in the practice of ethics. Anger is your dire enemy; it is the enemy of peace, wisdom and devotion. It is born of Rajo Guna. All actions proceed from anger. It is one of the three gates of hell. It is the slayer of all Tapas. Therefore control anger through patience and forgiveness. Indulge not thyself in the passion of anger.

Bear slight provocations with patience; forgive the faults of others. Forget not your own defects and weaknesses. Forget the wrong done to you by others. This is the way to control anger.

22. THE GATEWAY TO VIRTUE

Good and bad are both in man. Human being is a mixture of both. All creatures contain forces of virtue and evil. It is the restraint of evil and the active exercise of good that raises man above other creatures.

Anger is the outlet or channel through which emerge harshness, cruelty, pain and harm; vengeance, violence, war and destruction. When anger is overcome your understanding becomes clear and discrimination is active. You are enabled to choose between right and wrong. You proceed without confusion upon the straight, narrow path of moral rectitude.

23. COVETOUSNESS—THE GATE TO HELL

Covetousness causes anxiety, desire to speak ill of others, strong lustful desire, gluttony, liability to premature death, strong desire for falsehood, irrepressible desire for indulging into passions, insatiable desire for indulging the ear, evil speaking, boastfulness, arrogance, neglect of duties, rashness and perpetration of every kind of evil action.

Satsanga, discrimination, dispassion, the practice of the opposite virtues such as nobility, generosity, charity, integrity. honesty, disinterestedness, Japa, Kirtan, meditation, enquiry will eradicate covetousness.

24. THIS IS IGNORANCE

Attachment, hate, loss of judgement, joy, sorrow, vanity, lust, anger, pride, procrastination, idleness, desire, aversion, jealousy, envy, and all other sinful habits constitute ignorance.

Ignorance and covetousness are the same. Both produce the same result or fruits of the same faults. Ignorance originates from covetousness. The time when ignorance occurs is when the objects of covetousness are not attained. From ignorance proceed covetousness. Hence abandon ruthlessly covetousness by a strong determination.

25. DRINKING-THE BED OF VICES

Drinking ranks as the first of soul-killing habits. It completely destroys the moral faculties of man, kills all lofty ambitions and aspirations and the higher nobler instincts of man.

Man's nature becomes coarse and he sinks to a low level of extreme degradation. So widespread has this practice become that it is regarded as a social accomplishment and a fashionable desideratum. Where drinking is present, there vices are rampant. It is a dangerous enemy of the ethical life of mankind. It is one's responsibility to strive vigorously and banish this evil.

26. GAMBLING-THE WEAPON OF MAYA

Beware of gambling. Pushkara challenged Nala for dice game and lost everything. Yudhishtira also gambled and lost his wife. Gambling is a weapon of Maya. The gambler thinks always that he will win in the next play but he goes on losing.

Gambling spoils entirely the character of man, making him irreligious and unrighteous. It makes him excited and to lose sound judgement and sense of decorum. It makes him an atheist. It brings him in the company of evil-minded persons and dregs of the society. Drinking, adultery, meat-eating are the constant companions of gambling.

27. ENTER THIS IMPREGNABLE FORTRESS

Do not waste your precious time in playing cards, in writing solution for crossword puzzles, gambling and race-courses. Money earned through cross-word puzzles will not stick to you even for a day. Life is meant for higher spiritual progress.

Wake up, O ignorant man! Struggle hard and obtain the supreme, inexhaustible spiritual wealth and be happy for ever. Live in the company of the wise and lead the divine life. Satsanga is an impregnable fortress where there is no scope for the entry of Maya and her companions.

28. BECOME THE KING OF KINGS

Be equal in pleasure and pain, in life and death, in praise and censure, in honour and dishonour, in gain and loss. Thus enter into the Infinite or the Supreme Silence.

Renounce all desires through detachment and discrimination. Renounce the objects of the world. Renunciation of desires will follow. Thereafter live happily wherever thou pleasest.

A distaste for the objects of senses is freedom and attachment to the objects is bondage. This is wisdom.

Blessed is he who is established in his own Satchidananda Svaroopa. He is an Atmasamrat, (Self-King). The whole world will pay homage to this Sage.

The mind in a Jivanmukta ceases to function. He is free from delusion and inertia. He experiences indescribable state of wisdom, and immortal Bliss.

O Mokshapriya! Attain wisdom of the Self and become a Jivanmukta now and here. Be sincere in your endeavour.

29. WAKE UP THIS MOMENT

Even men who have got their wives lead a life of dissipation. What a great shame! They have taken a pledge before the sacred fire (God Agni) that they would be true to their wives and yet they lead a life of immorality.

These deluded souls of little understanding deserve capital punishment. The Divine Law of cause and effect is inexorable and unrelenting. It will not spare them at all.

O ignorant man! Have you realised now at least your folly? Will you promise me that you will lead a good virtuous life from this moment at least?

30. A WORD TO YOUTH

O College boys, who waste your father's money in towns, in restaurants, hotels and cinemas! Beware, do not become victims of gonorrhoea and syphillis. Your whole life will be spoiled.

Learn the ways of self-control from Sadhus and Sannyasins. Be regular in Japa and Kirtan, meditation and the study of old scriptures. You are the future citizens of the

world. Learn to soothe the itching of nerve through sublime thinking and divine contemplation.

JULY

1. ARE YOU SAFE FROM INNER FOES?

Vices are the destroyers of ethical life being the poisonous weeds that rapidly grow and choke up the fragrant flowers of virtue that blossom in the fair garden of ethical life. Unless vices are eradicated through resolute effort and self-purification, your moral well-being is not safe.

Anger, lust, sorrow, loss of judgement, jealousy, malice, pride, envy, slander and fear are very powerful enemies of man. They approach man and tempt him from all sides.

2. HOW TO CONVERT YOUR PARTNER

Sometimes the house becomes a hell when there is no religious unity between the husband and wife. If the husband is religious, the irreligious wife does not allow him to study religious books, to sit in meditation, to visit holy places of pilgrimage, to practise Brahmacharya, and to have Satsanga with great souls.

How can man live happily with such ignorant and irreligious woman? If your wife stands in your way of doing spiritual practice, mildly suggest to her that you will take to Sannyasa. Then she will come to her senses.

3. THE CORE OF SPIRITUALITY

The workings of Maya are so very extremely subtle, so very difficult to overcome, and human nature is so Asuric and unregenerate that real spiritual development and progress in Sadhana are indeed very hard to obtain.

To achieve success in any measure in the spiritual life is the most difficult and uphill task that truly it is Divine Grace alone that can raise the aspirant from darkness to light. The eradication of egoism in all its numerous aggressive forms comprises the very core of spirituality.

4. MOST IMPORTANT SADHANA

Right from the very beginning of your spiritual life, you must understand clearly that in true humility, sincere desire to root out gradually pride, egoism, and

jealousy, earnest unceasing introspection to find out one's own defects and improve oneself lies your hope of progress.

Without this basis, all sorts of Sadhanas become a delusion and a waste. It makes the aspirant puffed up, more proud and egoistic. When this happens all good advice and instructions! fall flat upon him.

5. DESTROY THE DIABOLICAL NATURE

Spirituality means growing into the form of Divine Ideal. It is the transformation of your nature from the human to the Divine. You can hope to achieve perfection only when you effect this transformation.

It is purification and change of heart alone that makes Dharma and Dhyana possible. To grow in Sattva, you must entirely destroy the Asuric side of your nature. Never imagine for a moment that you are anywhere near to the Goal unless and until you strive with earnestness and diligence to rid yourself of evil tendencies, get established in pure Sattvic ethical character.

6. THE DUTIES OF A HOUSEHOLDER

It is difficult to live the life of a householder. The householder's life is prescribed to one who cannot control his passion. One without passions should revert to the path of Nivritti.

The householder should not plunge himself exclusively in the welfare of his family. He has to perform many sacred duties and to practise self-control. He should not become a slave of worldly enjoyments at any time. He should perform Rishi Yajna, Deva Yajna, Bhuta Yajna, Pitru Yajna and Manushya Yajna.

7. ADHERE TO DHARMA

A householder should not earn money by acts which enthral the senses of man, nor by means forbidden by the Vedas. In the event of his possessing money, or in want, one must not endeavour to earn money from any source without discrimination.

Let him not wilfully addict himself to any object of sense-gratification; in case of extreme attachment, he must counteract it by means of his will force.

8. SHARE WITH ALL

A householder shall give food to Brahmacharins who do not cook their meals, and after keeping enough food for his relations and dependents, he shall distribute the residue to birds and beasts.

He should properly shave his hair, wear clean clothes and keep himself neat and tidy. Even extremely heated, he must not visit his wife during the three forbidden days of her periods, nor share the same bed with her. Intellect, vigour, strength, eyesight and vitality of a man who goes unto a woman in her menses are impaired.

9. THE MORNING DUTIES

Early in the morning a good householder should get up with a holy thought, chanting the Names of Lord Hari and singing of His glories through various hymns and prayers.

He should then evacuate his bowels and wash his legs, hands and face. He should look at the sun and read the daily Almanac. He should then take bath in a river or a tank and perform his morning Sandhyavandana and Arghya. He should do one thousand and eight Gayatri Mantra Japa.

10. SEE GOOD IN ALL

A householder must speak truth that is pleasant; he must not speak an unpleasant truth nor a pleasant lie. This is the eternal virtue.

Even in cases of ungentle dealings, he must always say "that's good, that's good, good" to all. He must not engage in futile quarrel, nor create a barren enmity with any person. Persons possessing limbs in less or excess; old men, illiterate persons, those devoid of personal beauty and worldly possession and men of low birth, he must not taunt for their unfortunate de formities or privations

11. BE PURE

Always bear in mind that the primary condition of success in the spiritual path is an earnest longing for purity. So, be sincere and very earnest in your Sadhana and strive for purification and sound ethical culture.

Sing the glories and most powerful Names of the Lord. It will fill you with supreme peace and devotion will dwell in your purified heart. Evil thoughts are as sinful as evil deeds. The path of virtue lies straight before you. Be sufficiently watchful and exert with faith.

12. BHAGAVATA DHARMA

What is Bhagavata Dharma? That which takes you to the Lord, that which enables you to kill your Vasanas, egoism, likes and dislikes is real Dharma. That which frees you from the round of births and deaths, that which makes you fearless, desireless and "I-less" is Bhagavata Dharma. That which fills your heart with devotion to Lord Krishna, that which enables you to behold the one Supreme Tattva, Lord Krishna, everywhere is Bhagavata Dharma. Hold fast to this. Strive ceaselessly to do good to others.

13. THOUGHT-CULTURE

Your character and your future are built by your thoughts and deeds. As you think, so shall you become. If you think nobly, you will be born with a noble character. This is the immutable law of Nature.

Character is power as it is made by Karma and moulds your will. It is the real protection and ornament of a woman. Change your mode of thought and mental attitude from this very minute. Develop right thinking and pure Sattvic desire. Thought transformed will transform your life.

14. POSSESS MORAL COURAGE

Courage is that quality of mind which enables one to encounter danger and difficulties with firmness or without fear or fainting of heart

Valour, intrepidity, boldness are synonymous terms. It is a positive attribute of the mind. This quality is very necessary for material and spiritual progress. A coward dies many times before he actually leaves this physical body. Honesty and justice are linked with courage. There are people who have exhibited physical courage during combat but have no moral character. It comes from within.

15. LOVE THE SUPREME POWER

Ahimsa is supreme love. It is your soul-force. Hate melts in the presence of love. The practice of Ahimsa will make you fearless.

He who practises Ahimsa with real faith can move the whole world, can tame wild animals, can win the hearts of all, can subdue his enemies. He can do and undo things. The power of Ahimsa is ineffable. Its glory is indescribable and its greatness inscrutable. The force of Ahimsa is infinitely more wonderful and subtle than electricity or magnetism.

16. MAN—THE TRIUNE

Man is a mixture of three ingredients, viz., human element, brutal instinct and divine ray. He is endowed with finite intellect, perishable body, a little knowledge and a little power.

This makes him distinctly human. Lust, anger, hatred belong to his brutal nature. The reflection of cosmic intelligence is at the back of his intellect. So he is an image of God. When the brutal instinct dies, when his ignorance is rent asunder, when he is able to bear insult and injury, he becomes one with the divine.

17. CONQUEST OF SELF

The conquest of the lower self is the conquest of the world. All animals possess one vicious quality or the other, but man is a complex animal. He possesses countless evil traits.

Admit your faults freely. When you are free from all these evil traits, Samadhi will come by itself. Under pressure of Yoga and meditation various sorts of dirts in the mind come out as dirt of a room that is shut up for six months. Aspirants should introspect and watch their minds.

18. ERADICATE JEALOUSY

To be jealous is mean, to be selfish is ignoble, to be compassionate is divine; to be patient and enduring is manly; to be contented and happy is wise; to be serene is glorious, to be dispassionate is praiseworthy and to be equanimous is laudable.

Therefore eradicate jealousy and selfishness and cultivate divine virtues. Pride, arrogance, irritability are all obstacles in progress. Remove them and you will soon attain Godhead.

19. BEAR INSULT

If the aspirant is capable of being offended easily for trifling things, he cannot make any progress in meditation. He should cultivate amiable loving nature and adaptability. Then this bad trait will vanish.

Some aspirants get easily offended if their bad qualities and their defects are pointed out. They become indignant and begin to fight with the man who shows the defects. They think that the man is concocting their defects out of jealousy or hatred.

20. KILL LUST

Make the mind understand by repeated hammering and Vichar that all sexual pleasures are false, utterly worthless and extremely harmful.

Clearly think over how very illusory and full of pain it is. On no account should you listen to the promptings of impure mind. Place before the mind the glory and advantage of a life in the eternal and all-blissful Omniscient Atman. Lust deals a deadly blow to spiritual Sadhana. Kill this lust by diverse methods. Do not entertain thoughts of women.

21. CULTIVATE SERENITY

Be serene and tranquil under all circumstances. Cultivate this virtue Sama again and again through constant endeavour.

Serenity is like a rock. Waves of irritation may dash on it, but cannot affect it. Meditate daily on the ever-tranquil Atman. The divine light will descend on a calm mind only. An aspirant with a calm mind only can enter into deep meditation and Nirvikalpa Samadhi. The upward path to good is very difficult, thorny and precipitous.

22. DO NOT VILIFY

When your friendship with some other person terminates by some slight rupture, quarrel or misunderstanding you should never, never advertise and circulate the evil qualities or wrong doings of your friend whom you have loved for a long time. If you do this, this will bring harm to yourself and to your friend.

Drop the matter at once. Forget all about the unhappy inci dent. Always speak well of every body. Speak well even of that man who has done serious injury to you. You will help that man. This is nobility. This is the nature of a Mahatma. Even if you are a worldly man, now you must become a Mahatma in this very life.

23. SELFISHNESS—THE GREAT CURSE

Selfishness is the source of all vices. It is born of ignorance. A selfish man is greedy and unrighteous. He is far from God. He will do anything to attain his ends. He injures others, robs their properties and does many sinful actions to satisfy his selfishness.

Peace of mind is unknown to him as he is always planning and scheming for acquisition of wealth, power, name and fame. He always separates himself from others. Attachment and sense of separateness are present in him to a maximum degree. Selfishness is a great impediment to Yoga.

24. BROADEN YOUR OUTLOOK

If you are attached to your wife and children, you cannot develop universal love. You cannot look upon all mankind as kith and kin. You cannot cultivate universal brotherhood.

You cannot extend the same love which yon have for your children to other children. You cannot consider other children as your own children. You will have a constricted or narrow heart. Your love will be confined to a few persons only. Through selfishness, you have created a boundary wall round the members of your family only.

25. ANTIDOTE TO JEALOUSY

The stink of jealousy or selfishness is more abominable than the stink of a gutter or a suppurating boil or abscess. A boil with foul pus can be rendered sweet and clean

in a short time by using a potent antiseptic or a powerful disinfectant, but it is very difficult to remove the stink of jealousy in the mind.

Constant Japa, ceaseless meditation and untiring selfless service are necessary to remove this loathsome stink of jealousy in the mind.

26. BE NOT PETTY-MINDED

A white man dislikes a black man and vice versa. There is inherent tendency in man to praise his own native place, his own country, his own family, his own clan or sect. This is petty-mindedness born of ignorance.

When the heart of man expands through spiritual culture, when he gets knowledge of the Self, these Vasanas will perish. Mark! How man is in a degraded and deplorable state on account of the influence of Vasanas. He clings to them like a leech and thinks he is always in the right path on account of delusion created by Vasanas.

27. ADAPT AND ADJUST

Man finds it difficult to adjust to the ways and habits of others. His mind is filled with the prejudice of caste, creed and colour. He is quite intolerant. He thinks that his views, opinions and ways of living only are right and the views of others are incorrect.

The fault-finding nature is ingrained in him. He jumps at once to find the faults of others. He has morbid eyes and cannot see the good of others. He can brag of his own abilities and actions.

28. DISCIPLINE OF SPEECH

Be clean-hearted, sweet-tongued, true tongued and courteous. Do not destroy your soul by anger and revenge. Live in barmony with others.

Observe Mauna at least once a month. Discipline the tongue properly. Think twice before you speak, before you let fall a word. Know the power of each word that you utter and the effect it will produce on the minds of others. Do not allow the tongue to run riot. Speak a few words which are sweet and loving. A word spoken

once cannot be taken back like a shot sent at a target. It is speech that wounds a man more than actions.

29. HUMILITY-MORE POWERFUL

THAN ATOM BOMB

Humility is the path of immortality; vanity is the way to births and deaths. Simple living is the high road to the kingdom DAILY MEDITATIONS

of Eternal Bliss. Luxury is the high road to the round of births and deaths.

Humility is a bomb of infinite potency which alone can destroy the invincible citadel of egoism. Egoism is harder than granite or steel. A thousand bombs can destroy a big city or a country but the bomb of humility, which is more powerful than the sum total of all bombs, can annihilate this egoism.

30. HOW TO ACQUIRE SPIRITUAL WEALTH

Learn the science of self-control and cultivate a steady mind by constant practice of meditation. Fix your mind upon God and you will have divine life. There will be an inflooding of all divine qualities. All negative qualities will vanish.

Do your duty to your father, mother, wife, son, relatives, friends, religious teachers, society and country. Do not be troubled by worldly cares and anxieties, by sorrow or misfortune.

31. THE KEY TO INTUITION

A pure heart is the beginning of divinity. It is the gateway to God, an ante-chamber to the presence of the Lord. It is the key by which the doors of intuition that lead to the abode of supreme peace are opened. Therefore attain purity at all costs.

Learn to cleanse your mind with the water of purity or celibacy and with the soap of divine love. How can you expect to become pure internally by merely washing the body with soap and water? Internal purity is more important than external purity.

AUGUST

1. HOW TO KNOW THE VOICE OF

THE SOUL

Do not mistake the promptings of the lower mind for the voice of the Soul. The higher mind which tends towards virtue is Sattvic-mind. The higher mind elevates man and guides him. It acts as a true preceptor.

You should try to hear the voice of the Sattvic mind. If a wrong action is done, the Sattvic mind will prick you. This is the sign of knowing that the action is bad. If there is joy and elevation of mind, the act is a righteous one. That mind which tends towards luxury and evil is lower mind. Annihilate Rajas and Tamas by increasing Sattva.

2. THE SUPREME WEALTH

Contentment is real wealth as it gives peace of mind. It is a sentinel on the domain of Moksha. If you keep company with him, he will introduce you to his friends the other sentinels, viz., Satsanga, Atma-Vichar, and Santi.

If you are earning 100 rupees per month, do not compare yourself with a man who is earning Rs. 500/- p.m. If you compare, you will get discontentment. This will distract the peace of mind. Compare yourself with a man who is earning Rs. 20/- per month. Thank God that He has given you the present state.

3. ENJOY PEACE OF MIND

Cultivate peace of mind in the garden of your heart by removing weeds, viz., hatred, greed, selfishness, jealousy. Then only can you manifest it externally.

Inhibit all surging emotions and impulses Direct your energies in the appropriate channel towards your chosen ideal. Develop the power of self-control; keep the instruments in harmony. Master your thoughts and cultivate serenity of mind. Preserve your energy.

4. THE THIEF WITHIN YOU

Evil thought is the most dangerous thief while good thought is like nectar. Virtue is the most precious treasure. Cultivate good thoughts by studying scriptures, Satsanga, Japa, meditation.

Destroy evil thoughts, wrong desires and unchaste looks by entertaining divine thoughts, and by cultivating purity. God beholds all your thoughts and actions. He demands from you prefect purity of heart. The first requisite for successful meditation is the conquest of anger and lust.

5. WEAPONS AGAINST LUST AND ANGER

In some men, lust may be more powerful than anger while in others anger may be more powerful than lust. You should at tempt to annihilate these two evil traits, the direct enemies of peace.

Agitation or excitement in the mind burning from lust, anger and hatred, restlessness from greed, worry and fear disturb the peace of mind. Japa, meditation, prayer, enquiry, Satsanga, development of virtues like Brahmacharya, patience, forgiveness, cosmic love, contentment, courage will remove these enemies of peace.

6. THE FOUNTAIN-SOURCE OF HAPPINESS

Be always hopeful. Hope is the source of highest happiness indeed, impelling you always in all quests. Therefore, be hopeful and make strenuous attempts. You will attain sanguine success.

Hope indeed is mighty. To one possessed of hope, there is nothing unattainable indeed. Relying on hope alone, you will attain sanguine success in all your undertakings, in meditation and Self-realisation. Nil desperandum. Never despair, friend.

7. THE GROWTH OF LOVE

Develop universal love. If you cultivate love for one and all, you can have unselfish love for humanity. Love for humanity begins at home.

First you love your parents, your brothers, sisters, your relations, your neighbours, your schoolmates, your community, your country, your land, and then the whole

world. Thus the small seed of love sown in the young mind of the child gradually develops into universal love. Love is harmony as it prolongs life

8. STEPPING STONES TO MOKSHA

Apart from the knowledge of scriptures and erudition one should develop a tender heart. Austerity devoid of compassion, charity devoid of faith, spiritual Sadhana devoid of purity, a heart devoid of fellow-feeling, a life without prayer are all as fruitless as the waters of sandy deserts.

Love, compassion or mercy, purity, truth, non-injury are the stepping stones to success in the path of God-realisation. Satsanga, contentment, dispassion and patience are the different steps that lead to the portals of the Kingdom of God.

9. BE ALWAYS KIND

The Immortal can be attained only by performing acts of kindness continuously. Hatred, anger, jealousy are removed by continuous service with a loving heart.

Lord Buddha still lives in our hearts. Why? Because he was extremely kind, did immense service and was an embodiment of compassion. You will get more strength, more joy, more satisfaction by doing kind acts. Your heart will be at rest when your are about to face death.

10. HOW TO ERADICATE EVIL THOUGHTS

Do not fight against evil thoughts, evil qualities, defects, weaknesses and bad habits. If you fight against them, they will become stronger, and it will be difficult for you to overcome them by fighting against them.

Cultivate sublime, divine thoughts. Develop virtuous qualities. Build up good habits. Do Japa and meditate regularly. Try to live in God. All defects, all evil thoughts, all weaknesses will vanish in toto.

11. PATH TO DIVINITY

Action is the source of all virtue, wealth and desire. He who has no activity, has no energy or valour. The end of virtue and wealth is the attainment of salvation. He who does not practise virtue commits a sin. The fruits of righteous acts and of wealth occur in this world or the next.

Overcome anger by love, lust by purity, greed by liberality, pride by humility, egoism by self-surrender to the Lord. Thou wilt become divine.

12. NIL DESPERANDUM

If you fail to keep your resolves, make fresh resolves. Just as the child falls many a time when he tries to walk without the help of the wall, just as the new cyclist falls from the cycle a number of times before he learns to sit steadily on the seat, so also the new aspirant will fall a number of times in his resolves.

He has to make repeated attempts but ultimately he will come out victoriously.

13. AVIDYA

Just as mirror is rendered dim by a layer of dirt attaching to it, so also knowledge is veiled by Avidya, Therefore all people are deluded. They cling to things unreal and mistake the body for the pure Atman. They think that this illusory world of names and forms is quite real.

Mula Prakriti is slumbering state of the universe. When the Gunas are disturbed, Mula Prakriti is called by different names as Maya, Avidya. Maya vanishes as soon as one gets the knowledge of the Self.

14. WILL YOU LAUGH?

Why do you laugh in vain, friend! When you have just the cause really to weep? You have wasted this life in foolish mirth and carnal pleasures.

You have done various sinful acts and have not done anything to improve your nature. You have no clear conscience and your heart is filled with all sorts of impurities. You have no peace of mind. Remember that all carnal pleasures will bite and sting you to death in the end.

15. IS THIS PLEASURE?

the Gita, you will find, "That pleasure which arises from the contact of the sense-organ with the object is at first like nectar, but in the end, it is like poison."

Open your eyes now and do virtuous actions. Seek the company of the wise. Remember Him and you will have a new glorious life. What is wanted is mental

nudity, i.e., complete eradication of Vasanas, egoism, etc. Do not be deceived by external appearances.

18. TAKE PURE FOOD

If you take pure food, you will have a pure mind. Mind is formed out of the subtlest essence of food. If you have purity of mind, you will remember God or Atman. If you always remember God or Atman, the knots of the heart, viz., Avidya, Kama, Karma will be rent asunder. You will attain Moksha.

"A man should uplift himself by his own self, so let him not weaken this self for this self is the friend of oneself and is also the enemy of oneself."

17. REAL WORSHIP

Worship God or Atman with the flowers of Jnana, contentment, peace, joy and equal vision. This will constitute real worship.

Try to identify yourself with the eternal immortal ever-pure Atman that resides in the chambers of your heart. Think and feel always: "I am the ever pure Atman." This one thought will remove all troubles and fanciful thoughts. This mind wants to delude you. Start this anti-current of thought. The mind will lurk like a thief.

18. THE RAZOR PATH

The Vasanas are very powerful. The senses and the mind are very turbulent and impetuous. Again and again, the battle must be fought and won. That is the reason why the spiritual path is called the razor path.

There is no difficulty for a man of strong determination and iron will even on the razor path. Strength comes from within at every step. Extreme asceticism and self-torture are not necessary for the attainment of the knowledge of Self.

19. CARE NOT FOR CRITICISM

Do not become despondent under any account. Walk like a spiritual lion. Overcome difficulties one by one.

Be not afraid of public criticism. People are still abusing Lord Mahadeva, Sri Sankaracharya, Lord Krishna and Lord Rama. They will continue to do so from

eternity to eternity. The world abounds with Tamasic people. Stand adamant under all conditions and at all times.

20. KEEP IT UP

When the mind is Sattvic, you will get glimpses, flashes of intuition. You will compose poems and will understand the significance of the Upanishads beautifully.

But this stage will not last long. Tamas and Rajas will try to enter the mental factory. In the beginning, the stage of progress may be like the frog's, never steady and continuous. You may think that you have almost reached the goal and experience for the next 16 or 20 days. Have sustained, intense Vairagya and do intense Sadhana.

21. THOU ART SAFE

O Beloved Ram! You are within a strong spiritual fortress now. No temptation can influence you. You are absolutely safe. You can do vigorous Sadhana now without fear. You have a strong spiritual prop to lean upon.

Become a brave soldier. Kill your foe, the mind, ruthlessly. Wear the spiritual laurels of peace, equal vision and contentment. You are already shining with Brahmic splendour on your face.

22. GRADES OF EXPERIENCE

Some experience glimpses of the transcendental wonders of Atman. Some are on the borderland of the vast dominion of Atman. Some are like Dattatreya. Jada Bharata, Vama Deva and Sada Siva Brahman, who had plunged into the deep ocean of bliss.

The more the thinning of the Vasanas, egoism and Moha, Adhyasa, the greater the bliss of the Self. The more the Sadhana, the more the experience of joy of the soul.

23. WHO IS A SAGE?

Neither through matted locks, nor through fiery lectures and erudition, or through the exhibition of miracles does one attain perfection of knowledge or the perfection of the Self. He in whom the two currents of Raga-Dvesha, egoism, lust and anger

are destroyed in toto is ever happy and is a Brahman or liberated Sage or Jivanmukta.

If the Vasanas and attachment to the objects of the world vanish entirely and if you are in that immovable state, you have become a Jivanmukta.

24. THE DEATH OF THE EGO

The ego will lurk like a thief when you start introspection and self-analysis. It will elude your grasp and understanding, You must be ever alert and vigilant. If you obtain grace of the Lord through Japa, Kirtan, prayer and devotion, you can easily kill this ego. Through Lord's grace only your self-surrender will become perfect.

When this ego melts in the cosmic ego you will attain communion with the Lord of Self-realisation. May you realise the goal of life.

25. SUCH IS LIFE

Worldly life is like a dream always troubled with disease and the like. It is like a castle in the air. It is only a fool who runs after it.

Life is waning at each rising and setting of the sun. Even though you see others dying and growing old, yet you never wake up from your own dream of the vanity of worldly life. Each day is like the other, each night is like the other and yet foolish man runs after worldly enjoyments and sees not the passing of time.

26. ENEMIES OF KNOWLEDGE

Desire, passion, hatred, jealousy and greed are the enemies of knowledge. Under their influence, men kill their fathers, brothers, sisters and others. All mental fever has its root in passion.

Passion is the destroyer of virtue. Therefore abandon passion and be at ease. Anger is your great enemy; contentment is the heavenly bower. Peace is Kalpa Vriksha which yields every desired object. Desire is the great ocean. One will have no enemy if he cultivates Kshma or forgiveness.

27. BEWARE

Oh, Alas! life is waning away every moment like water kept in an unbaked pot of clay. Diseases are assailing the body on every side like enemies. Old age is troubling you. Death is ever on the watch to swallow you. It is awaiting its time to devour you.

May you all attain the state of complete mental detachment! May you all, while performing the prescribed duties in the respective station in life, attain the state of perfection or final beatitude.

28. DEPEND NOT ON WORLDLY OBJECTS

Worldly-minded, ignorant persons are charmed and deluded by the products of Maya. They lose their understanding! on account of the force of Maya or Avidya and delude themselves in sensual objects and perish without realising the Atman.

The worldly objects are unreal. If you think deeply and do enquiry, the world, with its manifold multicoloured objects will appear as a long dream only. The object which appears for a short period only like the snake in the rope but does not exist in reality is only a Mithya object.

29. WHAT IS REALITY?

That which does not exist in the beginning and in the end does not really exist in the middle also. It is unreal.

The snake that is found in the rope at night does not exist when lamp is brought. It appears in the middle only. Such is the case with silver in the mother-of-pearl, water in the mirage, city in the clouds, etc. Therefore, they are unreal even when they appear. The dream objects also do not exist in the day time. Similarly the object of this world appear in the middle only. Hence they are unreal.

30. THINGS ARE EVER-CHANGING

Cells and atoms of the body of a man are always changing. Constructive and destructive processes are ever going on in the different systems of the body. Within seven years the body is entirely built of new atoms. He has a different body altogether. Still his son says, "This is my same father who lived ten years ago." Is this not false?

One object gives pleasure to a man. The same object gives pain to another man. In reality no object is a means for pleasure or pain. It is all mental imagination.

31. REAL OBJECTS ARE WITHIN

The objects created by the mind cause pleasure and pain. It is the mental Kalpana or imagination that generates pleasure and pain.

Lust, greed, delusion, pride do not exist outside but are in the mind. They do not really exist. It is the mind that assumes these modifications. Through these man gets immense pain. The mind imagines and thinks, "There is a beautiful object outside. Will I be able to get and possess this?" A Sankalpa arises in the mind and the heart melts.

SEPTEMBER

1. THINK CORRECTLY

An apple exists. Man gives value to it. He feels it is very delicious. An attachment is thus ensued. This is the cause of bondage.

He who does not like apple, has no attachment for it. He who is sober and a teetotaler has no value for liquor.

Man is bound by his false and incorrect thinking. O Man! Think correctly, rightly. Give up all erroneous notions. Think “I am Brahman, the Absolute" and become free and eternally happy.

2. TAT TVAM ASI

O Beloved Ram! You have forgotten your real Svaroopa on account of egoism and desires. Thou art immortal Eternal Soul. Thou art That. "Tat Tvam Asi." Rise above Moha or delusion. Give up the identification with this impure, perishable body. Take bath in the Ganga of devotion to the Lotus feet of Sat-Guru.

Kill the thieves-lust, anger, etc. Abandon the ideas, "I am the doer. I am the enjoyer." Be established in the idea of unreality of the world.

3. NATURE OF SELF

Atman alone exists. It appears as the objects which we cognise just as a rope appears as a serpent. Atman puts on the appearance of these phenomenal objects. That Brahman is the Self within all beings.

That Brahman is without cause and without any effect, without anything inside or outside it. That Brahman is without limbs, parts, name or caste. It shines by itself as it is self-luminous, All the objects that you cognise shine after It, i.e., they borrow their light from the Self-effulgent Atman.

4. THE TRUTH INDESCRIBABLE

Saints emphatically declare that Brahman or the Eternal is “That which is the undifferentiated, that which is unborn either as cause or effect, that from which speech and mind turn baffled, that which is not this, nor that-Neti, Neti, etc."

He is the real unconditioned Sat. He is the Reality of realities (Satyasya Satyam). We are baffled in our attempts to describe Him. How can this finite mind grasp the Infinite?

5. MEDITATION ON BRAHMAN

Brahman is a mass of intelligence. He is destitute of any other characteristics. He is entirely without any sort of difference.

In Brihadaranyaka Upanishad IV-13 you will find: "As a mass of salt has neither inside nor outside, but is entirely a mass of taste, thus indeed has that Self neither inside nor outside but is altogether a mass of knowledge." The sage cognises one illimitable homogeneous mass of consciousness only.

6. THE DIRECTOR OF YOUR SENSES

just as a house exists for somebody's use, so also the ears. eyes, hands, legs exist for the use of the Director of the ears eyes, etc. who is entirely distinct from the ears, etc.

That Director is the real infinite "I", the Inner Ruler. He is immortal, pure Consciousness. The capability of the ears to hear sounds, of the eyes to cognise objets depends upon the intelligence of this Director.

7. TO RECOGNISE THE SUPREME POWER

The Great King cannot see the ordinary persons or agricultural peasants, but they are seen daily by the Dewan or Tahsildar and other officials.

Even so, the supreme Self, who is the source for everything, who is the Inner Ruler of all beings cannot be seen. You can infer His existence by looking at the sun, the moon, the stars and other marvellous objects of this universe which bespeak of His Supreme. Glory and ineffable splendour.

8. FEARLESSNESS—THE FRUIT OF JNANA

When the knower of the Self is centred in his own Self, when he rests in his own Satchidananda Svaroopa, he sees, he hears and tastes nothing else. You can be afraid of another, but you cannot be afraid of your own Self.

How can there be fear for one who beholds his own Self everywhere. Therefore, Brahman alone is the cause of fearlessness of the knower. When there are various causes of fear in this world, the knowers of the Self or Jivanmuktas are fearless.

9. MEDITATION ON GOD

This world is the manifested aspect of the Lord. He was alone in the beginning, when there was no creation. After creation, He remains unattached and free like the ether in the pot. The earthen pot is full inside and outside with ether, and ether is not at all affected by the existence or non-existence of the pot.

Even so the Lord is all-pervading and full inside and outside of all beings and remains ever non-attached. He guides the actions of all beings but He is not the actor.

10. THE DISAPPEARANCE OF IGNORANCE

The Jiva or the individual soul creates this world of names and forms on account of his own ignorance and delusion. When he attains knowledge of the Self by the Grace of his spiritual preceptor, he dissolves the external world into himself and sees his own Self everywhere.

He sees oneness everywhere. He becomes struck with wonder when he thinks of the world of duality. The world of diversity appears to him like a mere dream and he exclaims in surprise: “Where has this world full of the charms of Maya disappeared now, which was glaring before my very eyes till this very moment!"

11. THE INNER GOVERNMENT

Just as there is a Government in all countries to govern the nation and maintain law and order, so also there is an inner Government to maintain law and order in this Universe.

The inner marvellous Government has Satyam as their banner. Dharma (righteousness) as their seal, Omkara as the band, discrimination as the coat of arms and dispassion as the shield. They have one unchanging policy, viz., of helping the aspirants to attain Self-realisation. The head of the inner Goyernment is Isvara.

12. WHO IS A SAINT?

The company of saints is a cause of emancipation. Saints are those whose minds are unruffled, who are free from avarice, who have conquered desire, and who have brought their se and internal nature under control, who are devoted to the Lord. and who have no longing for anything, who are the same in pleasure and pain, who are free from attachment, who have the attributes of self-control, and who are content with whatever comes in their way.

13. PERSEVERANCE: THE PRICE FOR VICTORY

The tendency to persevere, to persist in spite of hindrances, discouragements and impossibilities-it is this that distinguishes the strong soul from the weak. A man of perseverance never meets with failures. He always attains success in all his undertakings.

When you start any work, you should not leave it till you attain complete success. Pursue it resolutely. A man of diligence, vigilance and strong resolution grows into a genius. The nerve that never relaxes, the eye that never blenches, the thought that never wanders—these are the masters of victory Victory belongs to the most persevering. Perseverance gives power to weakness, and opens to poverty the whole wealth of the world. With steady perseverance, great difficulties come to an end.

14. A PUNDIT AND A SAGE

The foolish man identifies himself with a mass of flesh, fat, skin, bones and filth, while the man of discrimination knows that his Self is distinct from this perishable body. The stupid man thinks that he is the body. A Pundit who has read some religious books identifies himself with a mixture of body and soul, while the liberated sage regards the eternal, unchanging Atman as his Self. So long as the learned Pundit does not abandon his erroneous identification with this unreal, perishable body, there is no hope of salvation for him.

15. THE FIVE SHEATHS ARE NOT SELF

All illusion has arisen in man an account of ignorance and non-discrimination or absence of the faculty which discriminates between eternal Atman and the illusory five sheaths which are falsely superimposed upon the Atman.

The five sheaths are creations by the mind on account of ignorance. The fire sheaths cannot be the Pure, Self-existent, Self-luminous Atman. Srutis emphatically declare that the Atman is bodiless. The changes that occur in the five sheaths do not touch their proprietor and seer, the Atman.

16. THE DEAREST IS THE SELF

Man loves his wealth immensely; but a son is dearer than wealth. Body is dear than the son; the father even sells his son during famine for the sake of protecting his body. The Indriyas or senses are dearer than the body because man protects his eyes, ears, nose, etc., when another comes to attack him.

Life is dearer than senses. If the king orders to take away the life of a criminal, the criminal rather prefers to have one of his senses removed than give up his life. Atman is dearer than life because it is an embodiment of bliss

17. THE ROOT-CAUSE OF BONDAGE

"I am the body"- this notion arises by force of connection between the Self and Ahamkara. Worldly life which is a giver of pleasure and pain has for its root this notion of T in the body On account of this identification of the Atman which is without modification with the Ahamkara, the individual soul always acts and is forcibly bound by results.

"I have surely done much good work through sacrifices gifts and the rest, and shall therefore go to heaven." This is false notion. He enjoys in heaven the celestial happiness only for sometime and falls down as soon as the results of his meritorious deeds are exhausted.

18. RISE ABOVE AHAMKARA

So long as there is connection of the Ahamkara or the principle of egoism and the rest with the body and the sense-organs, there is pleasure and pain and transmigratory existence for the individual.

Ahamkara is the notion of 'I' and 'mine' in the gross and subtle bodies. The ignorant are attached to the body. They cannot rise above the sense of 'T' and 'mine' in the gross body. The discriminating few rise above it through knowledge.

19. THE MYSTERY OF TRANSMIGRATION

Having first created the attributes of attachment and aversion to actions of diverse kinds, the mind takes on various forms, such as white, red and black (the good, the active and the passive)

In this way, the Jiva or the individual soul wanders through the influence of Karma till the period of universal dissolution. At the time of universal dissolution, the Self survives with Vasanas taking impressions of past Karmas attracted under the influence of beginningless Avidya.

20. UNIVERSAL DISSOLUTION

When there is universal dissolution there is no destruction of the individual soul. He remains in a latent form in the Mula Prakriti or Avyaktam, which is the condition of the equilibrium of all the three Gunas.

At the time of creation, he is born again together with Vasanas born of the mind. In this way he is forced to go round and round like the wheel for drawing water.

21. THE BORN SIDDHAS

For a Jivanmukta who beholds the all-pervading, immortal, indivisible, Self-luminous Atman everywhere, there remains nothing to be attained or known. He has attained perfection, highest bliss and highest knowledge.

Some are born with purity and other requisites of realisation on account of their having undergone the necessary discipline in their past life. Such people are born Siddhas

22. BE PRACTICAL-REALISE

An ounce of spiritual experience is better than tons of theories and study of spiritual books. A single glimpse of Brahman or the immortal Soul will bestow on you illumination and remove the worldly intoxication of pride, delusion, pain and grief. Spiritual vision will stand out like a beacon-light for you. Learn the principle

of Divine Life and apply them to daily conduct in life. Become practical men in the spiritual path.

23. BLISS IS WITHIN

Within you is the hidden God. Within you is the immortal soul. Within you is the inexhaustible spiritual treasure. Within you is fount of joy and happiness. Within you is the ocean of bliss.

Look within for this happiness, which you have sought in vain in the perishable sensual objects. Rest peacefully in your own Atman and drink the nectar of immortality.

23. THIS IS SAMSARA

Vasana is a subtle form of desire. It is hidden desire assuming the form of desire which is gross. Trishna is intense craving or hankering after sensual objects. Vasana is intermingled with Samskaras or impressions.

Vasanas produce Samskaras and Samskaras in turn generate Vasanas. The rotation of this never-ending wheel of Vasana and Samskara constitutes the Samsara-chakra which causes births and deaths.

25. KARMA-THE CAUSE OF JOY AND GRIEF

Friends! Who is the cause of whose sorrow or of whose happiness? One's own Karma done in past life is the cause of grief or happiness. There is no giver of pain nor of happiness. One gives pain to another: this is the idea of a fool. “I am the doer”—this is a fruitless and erroneous notion.

The world is bound by the cord of its past Karmas. Happiness or sorrow comes to you as the result of your Karma. Therefore take what comes. Bear it in a spirit of resignation and remain at ease.

26. BE BALANCED IN PLEASURE AND PAIN

Sorrow follows happiness and happiness follows sorrow. Both are unavoidable by embodied creatures, like day and night. There is pleasure in the midst of pain and

pain in the midst of pleasure. Both are said to be attached to each other like mud and water. The wise do not therefore show joy on occasions of joy, nor sorrow on occasions of sorrow. They are indifferent to pleasure and pain, happiness and sorrow, joy and misery. They are not deluded, knowing all to be Maya.

27. GRIEVE NOT AT DEATH

Do not grieve for the departed soul. The Atman is eternal, changeless, birthless, deathless and pure. The body is non-intelligent, liable to death, impure and destructible. Thus thinking, there is no occasion at all for sorrow.

If a father or a son has come under the sway of death it is the foolish who grieve.

In this world which is devoid of substance, separation from a desired object is a source of non-attachment and the bestower of peace and happiness for the wise.

28. THOU ART IMMORTAL

You have attained this body by actions done in past lives and you will attain another body by actions done through this body in this life. As one leaves an old house and goes to live in a new one, even so you never die but leave an old body and live in a new one. The Atman never dies, nor is born, nor is subject to increase or decrease, decay or modification. It is ever homogeneous and limitless being, an embodiment of bliss and knowledge.

29. THE PROCESS OF MEDITATION

Sit in a quiet place in an easy posture. Renounce mentally all attachments, all objects of senses. Gradually draw inside your senses which are roaming outside.

Reflect upon thyself as distinct from Prakriti. All this world, mobile or immobile, the body, the intellect and the rest all that is seen or heard is called Prakriti. It is also called Maya. It is the cause of creation, preservation and destruction of the world. It always creates red (Rajasic), white (Sattvic) and black (Tamasic) creatures.

30. WORLD: A JUGGLER'S TRICK

This world is a play of colours and sounds. This sense universe is a play of nerves. It is a false show kept up by the jugglery of Maya, mind and senses. You enjoy the sensual pleasures for a period of twenty years when the senses are strong and what is this short evanescent period of twenty years in eternity? What is this despicable, jarring, monotonous sensual life when compared with the eternal and peaceful life in the Immortal Self within?

OCTOBER

1. YET YOU ARE PROUD!

You are helpless when you are a baby. You are helpless when you are seriously ailing. You are helpless when you become old also. Why then do you boast of your ability, capacity, independence and freedom? Why are you proud and egoistic? Transcend the body and mind and realise the Immortal Self.

Then only can you be really strong, independent and free. Rise above delusion and illusion through discrimination or self-analysis and inquiry of "Who am I?".

2. WHY WORRY?

Worry kills a man. It destroys his joys of life. It is a canker or cancer that slowly eats away a man. It wears you out. Do not worry over what is past. Forget it. No one has yet been able to claim any good thing through worry. Do not worry about things which are likely to happen; so often they really do not. Sufficient for the day is the evil thereof. The surest antidote or penicillin injection for worry is to keep busy. Do always something useful. Do your best and leave the rest to God. Do not worry You are indeed blessed now. Hard work with a peaceful, harmonious mind will never kill any one. It builds up the system and prolongs life, but worry kills a man. It shortens life.

3. IS THIS HAPPINESS?

Do you not clearly see that this world is a mere play of nerves? Do you not understand that this world of opposites is illusory? You will have to depend upon these nerves and senses for your happiness. If these nerves go out of order, you become miserable even though you possess enormous wealth and palatial buildings. Can you call this little illusory pleasure which depends upon the play of nerves as real lasting happiness? It is mere itching of nerves, which only tickles those deluded souls who have lost their power of discrimination and understanding.

4. THE MOTHER OF EVIL

Even an iota of greed is quite sufficient to destroy the spotless reputation of a man and the admirable qualities just as small patch of leucoderma or white skin in the face spoils the graceful features and the beauty of a man or woman.

Theft, injury, untruthfulness, hypocrisy, lust, anger, pride, arrogance, split, enmity, distrust, rivalry—are the outcome of wealth. Therefore, he who wishes to attain the final beatitude should shun ruthlessly from a distance the evil known as wealth. Money is the abode of evil.

5. MIND-THE CAUSE FOR PAIN AND JOY

Neither this body, nor the Atman, nor the gods, nor the planets, nor work, nor time is the cause for pleasure and pain. This wretched mind gives pleasure and pain and creates this Samsara or the cycle of transmigration.

This terrible mind creates desires, egoism, Sankalpas, Trishnas, likes and dislikes, and then man does various kinds of actions with egoism and expectation of fruits. Therefore, he takes births again and again in accordance with the nature of action

6. THE SUPREME WITNESS

The silent Sakshi, the Supreme Self silently looks from above the activities of the mind of the individual soul like a spectator. He is quite indifferent and unconcerned. He is quite unaffected like water on the lotus leaf. The individual soul identifies himself with the body and mind, works and enjoys the sensual objects with avidity, cupidity and stupidity and is bound thereby.

7. AIDS TO CONTROL OF MIND

Control of the mind is the highest Yoga. Charity, selfless service, vows, Agnihotra and other works, Sravana or hearing of Srutis, virtuous actions, Japa, Pranayama, meditation, Vichara or enquiry of 'who am I, etc.--all these culminate in the control of the mind. He who has controlled the mind is really the God of gods.

This filthy body is a phantom of the mind. Foolish people take this body as the real immortal Self and say: "This is my body. This is the real Self." They think erroneously and roam about in ignorance.

8. ATMAN IS UNAFFECTED

If the body is the cause of pleasure or pain, the Atman has nothing to do with it, because it pertains to the gross and subtle bodies which are the products of Prakriti. Atman is always the silent witness or spectator of the activities of Prakriti. If you bite your tongue with your teeth, with whom should you be an for causing this pain?

If gods be the cause for generating pain or pleasure the Atman has certainly no concern with it because it pertains to the gods who alone are affected by it.

9. WORSHIP THE SELF

If time be the cause for pleasure or pain, how can it affect the Atman? Atman is one with time. Certainly a flame is not affected by fire nor a hailstone by cold. This Atman which is beyond Prakriti can never be affected by the pairs of opposites. Therefore with whom should you be angry?

Therefore you should practise devotion to the Highest Self and worship the feet of the Lord and thereby should cross the ocean of Samsara and attain immortality and everlasting bliss of the Self.

10. THE PANACEA FOR MISERIES

This world which contains friends, neutrals and enemies, which affects a man with heat and cold, hunger and thirst, pleasure and pain, censure and praise, honour and dishonour, gain and loss, success and failure, sorrow and joy, happiness and misery, is a creation of your mind owing to ignorance.

Therefore renounce wealth as it is a source for all evils. Renounce attachment to wealth. Renounce the desire for wealth. Cultivate Vairagya, the panacea for all human sufferings.

11. PRAYER TO SIVA

The leaves of life are falling off. Youth is fading. The days are rolling on. Time, the destroyer, lays his hands on the whole world. Existence in this world is as momentary as a bubble or lightening. O Lord Siva! protect me.

O Lord Siva! who holds the begging bowl of the skull of Brahma! Control this monkey-mind which jumps at its sweet will on the branches of desires in the forest of lust and keep it with Thee for ever.

12. WORSHIP NOT THE BODY

The physical body will be surely destroyed. Then what is the use of decorating yourself with ornaments and wearing silk clothes and eating six kinds of palatable foods. The Atman only is immortal or indestructible. Therefore exert to realise that! Self.

Don't you know that this physical body which now rolls on beds of flowers and scented beds, will be one day burnt on logs of wood?

13. BODY IS A HOUSE

The wise who know the Atman which is Existence, Knowledge and Bliss Absolute and also the physical body which is full of blood, bone and flesh will never take this filthy leather bag for their true Self.

The body is the house. The intellect is wife. The Vrittis are sons. The Shad-Sampat or sixfold virtues, viz., Sama, Dama, etc., are the friends. The senses are the servants. He is worldly who is attached to this house and has forgotten the abode of eternal bliss.

14. BEWARE OF FRIENDS

This Samsara is coated with the mud of Avidya. It is without essence and worthless. If you reflect deeply, it is full of miseries and is attended with birth, death, disease and old age. Cut this knot of Avidya with the sword of divine knowledge,

Who can describe the sufferings of man, viz., mental worry, pain, disease, the pain caused by the separation of friends and dear relatives, danger caused by the body, enmity, poverty, pangs of death and the round of birth and death. So long as you earn money, all will love and esteem you. But when once you become old and useless, none will care for you.

15. WATCH FOR THESE THIEVES

To deprive you of the treasure of Atman, lust, anger and egoism--the thieves-have bound you with the ties of desire for enjoyment and love for children and have left you in the forest of this Samsara.

Man groans in the forest of Samsara as he is troubled with dangers and suffering. The dangers are the pains caused by the three kinds of Taapas; the sufferings are hunger and thirst, birth and death.

16. BONDAGES ALL

Desire for house is the chain on the legs. Love of wife is the tie on the neck. Lust and anger are the guards, delusion is the jail. How difficult it is to extricate oneself from all these bondages!

Faithful, devoted, good-natured, chaste wife, learned, obedient sons, house that is filled with eight kinds of wealth are all perishable. They are all bondages to the man of discrimination. That is the reason why men of discrimination developed Vairagya and renounced their homes. The ignorant man revolves in the Samsara blinded by egoism and mineness.

17. THE SOURCE OF ENDLESS TROUBLE

Wealth creates troubles. He who possesses it, is afraid of robbers, kings and sons. There is difficulty in amassing wealth. There is more difficulty in protecting it. There is pain when it becomes less. There is pain still more if you lose it. Wealth is the source for all kinds of suffering. Therefore, give up desire for wealth.

The pleasures of this world and heaven are transitory and mixed with evils. They are like the apples that appear beautiful when we look at them with a gross Drishti. The wise will not like this.

18. GATES TO YAMALOKA

Poverty is the best remedy for the disease of pride. The disease of egoism that is caused by possession of wealth can be cured by the ointment of poverty.

The three entrances to the city of Yama (death) are woman, wealth and tongue. He who has conquered these three need not be afraid of death. He has no enemies who

rides on the horse of discrimination with the sword of dispassion and the shield of endurance.

19. HOW TO CONQUER DESIRE

Desire for name and fame, infatuated love for the body, desire for vast erudition are stumbling blocks for the attainment of the Self. He who wants to free himself from Samsara should annihilate the desire for these three things.

When desire arises in the mind for an object, think of the evil qualities of that object. You will get dispassion for that object. If desire arises to enjoy a beautiful woman of ill-fame, think of the venereal disease you will contract, the desire will at once disappear.

20. WON'T YOU WAKE UP NOW?

Life is passing away, people are dying. They are all afflicted with various sorts of diseases and yet you do not try to abandon desire and exert for salvation.

The body has been crippled and the hair has become white The teeth have fallen and the old man walks leaning on a stick Yet he has not abandoned desire. O old man! The moustache has become gray, but you have not abandoned the desire. You have become hunch-backed now but anger has not left you. All the Indriyas have become cold; the limbs have become enervated, but your egoism has not vanished.

21. TRIUMPH OVER SENSES

Do not allow your mind to be carried away by the fragrant flowers and scents, palatable dishes, and delicious fruits, a cool shady tree or a bungalow, melodious music of birds or instrument. Sit on earth, meditate on God and conquer the longing for sensual objects. Get triumph over senses.

The mind wanders about by thinking of any one of the following, viz., native place, wife, children, mountain, or river. If the mind cannot get any of these objects to think upon, it remains like a man whose hands and legs are tied.

22. MIND-THE WANDERING DEER

The mind is like a deer, which has forgotten its real abode. It is wandering in the forest of Samsara. It is scorched by the three fires, Adhyatmic, Adhidaivic, and Adhibhautic Taapas. It is bound by the ties of desires and is tortured by the tigers of sense objects.

When will the mind, which has been undergoing endless miseries in countless births be able to attain the eternal happiness? Reflect on this point daily. O mind! leave off your wandering nature at once. Do not think of ladies, delicious dishes and money.

23. ANSWER THESE QUESTIONS!

Who is wife? Who is son? Who are you? Where from did you come? How wonderful is this Samsara? How are you related to one another? Think deeply on all these matters and you will have discrimination.

Who are you? Who am I? Where from have we come? Who is mother? Who is father? Think deeply on all these. Leave off this world which is a dream and seek the eternal.

24. SUPREME DISPASSION

It is common to have dispassion for some particular objects by some cause or other; but by having dispassion for all objects at all times, one will get knowledge of the Self. You may get Atma Jnana soon by the grace of the Guru, by devotion to him, and by practice of Twenty Instructions.

Do not fall a victim of Moha even if you happen to move in towns with young and well-adorned fashionable ladies of high civilised society. Resolve to attain Self-realisation. The Tamo-Guna will vanish of its own accord.

25. THE RAREST BLESSING

There are on the whole 84 lakhs of creatures; human birth is attained only after passing through all these lower births. Even men of vast erudition waste their time without making enquiry into the nature of the Self, in spite of their having obtained this hard-to-attain human birth in a good family on account of virtuous deeds.

To have a human birth is difficult. It is difficult to have a male body. It is still more difficult to be born a Brahmin. To follow the Vedic path is rare. To be well-versed in scriptures is still rarer. But the rarest of all is discrimination between the Self and the non-self; Self-realisation and getting established in Brahman.

26. AVOID LOWER BIRTHS

Human birth, longing for liberation and contact of a great Mahatma are all obtained by the grace of God. He verily commits suicide who, having obtained all these means, does not exert for liberation.

Nobody knows what the next birth will be. How can one make enquiry into Vedanta, if one takes an animal birth? Bullocks, horses, asses, elephants and buffaloes get emaciated through starvation and carrying heavy loads without rest. They are not able to express their sufferings and pain. Should you not do righteous actions to prevent yourself from taking such miserable births?

27. THE INCOMPARABLE ACHIEVEMENT

We cannot extend our lifetime even by a second though we spend crores of rupees for this purpose. What greater folly is there for us than wasting such a precious life?

Neither charity, nor sacrifice, nor fame; nor Siddhis like Anima can stand in comparison with Realisation of the Self.

You might have crossed the ocean, conquered pride, delusion and envy. You might have dwelt in Brahma Loka or Vaikuntha-loka or Kailas. Yet all things cannot stand in comparison with liberation.

28. KILL THE INNER RAKSHASAS

Can you acquire eternal bliss and supreme peace from the attainment of vast erudition or from possession of immense wealth or from the enjoyment of beautiful young ladies? No. The supreme undying bliss can he obtained only by realisation of the Self.

Cross the ocean of delusion and kill lust and anger, the Rakshasas. Now you can safely land on the other shore of fearlessness and immortality. This mundane life is filled with egoism, delusion and disease. When will you be free from all these?

29. LET YOUR MIND BE PURE

The deer falls a prey to the sense of sound; the elephant to that of touch; the moth to that of form; the fish to that of taste, and the bee to that of smell. But man falls a prey to all these five senses. Therefore, how difficult it is for man to free himself from the clutches of these five senses and obtain liberation?

When wells and ponds are full in rainy season, the water is muddy and not fit for drinking. In summer the water gets decreased and is sweet. So also when the mind is filled with Vasanas, it is clouded with Tamoguna. When it is free from sensual desires by the practice of dispassion, it is filled with pure Sattva.

30. GLORY OF RAMA-NAMA

He who is devoid of "mine-ness" will not be bound by Karmas whether he dwells in his house or wanders in a forest.

Control the elephant pride with the spear of firmness and tie it to the post of the lotus feet of the Lord with the chain of devotion.

At the time of death, neither education nor profession nor title can help you. It is only the remembrance of the Name of the Lord that can help you to get eternal happiness. So always remember the Name of the Lord.

31. THE HIGHEST STAGE

When the five organs of knowledge are at rest together with the mind and when the intellect ceases functioning and becomes calm, that is called the highest stage.

When all the Sankalpas (desires) of the mind become calm, when the mind is neither waking nor sleeping, when it is motionless and calm like a stone, the highest Brahmic state of Samadhi is attained. The Jivanmukta attains Sarupa-manonasa which leaves behind a slight trace of ego but for the Videha Mukta there is complete destruction of the ego, sleep and all sins.

NOVEMBER

1. HOW TO DEVELOP BHAKTI

You should have knowledge of God. Then only can you love Him. You should approach saints and Mahatmas and hear His Lilas.

Saints declare that there is an All-merciful, Omnipotent, Omniscient, Omnipresent God. You should study Bhagavata, Ramayana and other religious books. Through Sravana and Satsanga come admiration, attraction, attachment and supreme love for the Lord. You cannot know him without loving Him. There is love when you perform actions. Without concentration on God, you cannot love God.

2. GLORY OF TRUTH

If five thousand Rajasuya Yagas and Truth are weighed in a sensitive balance, Truth will undoubtedly outweigh the five thousand Rajasuya Yagas. That is the reason why Sruti declares: "Truth alone triumphs but not falsehood." Even Yudhishthira had to see the hell as he once told a lie, a modified, twisted truth, in a dexterous manner.

Aspirants should sincerely endeavour to speak the truth at all times. If they are established in Truth, all other virtues will cling to them. Brahman is Truth and one can realise Him by speaking the truth.

3. PRACTICAL METHOD FOR SPIRITUAL GROWTH

The man who can see his own faults as he sees those of others, will soon become a great soul. Have ceaseless devotion to truth and be ready to sacrifice your all for it.

Do not brood over your past mistakes and failures as this will only fill your mind with grief, regret and depression. Do not repeat them in future. Be cautious. Just think of the causes which led to your failures and try to remove them in future. Be vigilant and circumspect. Strengthen yourself with new vigour and virtues. Develop slowly your will-power.

4. THE VOW OF AHIMSA

Ahimsa, the rarest virtue, transmutes a man into divinity. All the Devas and the whole world pay homage to him. It is easier to develop intellect than to develop heart. The practice of Ahimsa develops the heart in a wonderful manner.

No Self-realisation is possible without Ahimsa. It is through the practice of Ahimsa alone that you can cognise and reach the supreme Self or Brahman. Those with whom Ahimsa is a policy may fail many a time; those who strictly adhere to the Vow of Ahimsa as a creed, as a fundamental cannon of Yoga can never take to violence.

5. VIRTUE AND VICE

That which elevates you is virtue (Dharma), that which pulls you down is vice (Adharma) or sin; that which takes you the goal is virtue; that which makes you a worldly man is sin: that which hurls you down in the dark abyss of ignorance is sin.

That which gives you illumination is virtue; that which causes intoxication is sin. That which purifies your heart is virtue; that which taints your heart is sin. That which gives you peace, joy and satisfaction, exhilaration, expansion of heart is virtue; that which brings restlessness, dissatisfaction, depression and contraction of heart is vice.

6. DISCRIMINATE BETWEEN

VIRTUE AND VICE

Service of humanity and Guru is virtue; mischief-mongering is sin. Faith in God, in Scriptures, in the word of the spiritual preceptor is virtue; doubting is sin. Loving all is virtue, hating others is sin.

Unity is virtue, separation is sin. Independence is virtue, dependence is sin. Brahmacharya is virtue, lust is sin. Truthfulness is virtue, falsehood is sin. Generosity is virtue, miserliness is sin. Oneness is virtue, duality is sin. Knowledge is virtue, ignorance is sin. Strength is virtue, weakness is sin. Courage is virtue, cowardice is sin. To behold the one Immortal Self everywhere is virtue, to see diversity is sin. Learn to discriminate between virtue and vice.

7. OVERCOME NEGATIVE BY POSITIVE

Kindle the power of resistance. Keep up the positive ideal of active service of humanity and pure love. Generate the positive Sattvic counter-currents of energy to combat the downward negative currents of Vasanas. Keep yourself always in a positive state.

Overcome negative thoughts by entertaining positive divine thoughts. Rise from impurity, impotence and faintness of heart. Be bold, be cheerful always. Cultivate Daivi Sampat such as mercy, peace, forgiveness, tolerance, etc. Destroy Asuric Sampat such as arrogance, egoism, pride, anger, lust, etc. You are bound to attain the highest bliss and knowledge.

8. MOTIVE DETERMINES FRUIT

In Hanuman Ghat at Banaras, two girls were about to be drowned. Two young men rushed immediately into the Ganga and saved the girls. One man asked the girl to marry him while the other said, “I have done my duty. God gave me an opportunity to serve and improve myself." He had Chitta-Suddhi. The external action was the same but the motive was different in the two persons. The fruit also must be different.

Be righteous always and never deviate from the path of righteousness. Virtue brings its own reward; vice brings its own punishment. If you identify yourself with the Sakshi (Witness), you need not eat the fruits of actions.

9. THE DIVINE GARDEN

A kind, pure, loving and merciful heart is a garden; virtuous Samskaras are the seeds; sublime, divine thoughts are the roots; Sattvic qualities are the sprouts: kind, loving, truthful words are the leaves. Virtuous actions are the blossoms. Moksha is the fruit. Therefore develop mercy and entertain divine thoughts

Satyam (Truth) is the seed, Brahmacharya (celibacy) is the root Meditation is the shower. Santi or peace is the flower. Moksha or salvation is the fruit. Therefore, speak the truth practise Brahmacharya and meditation

10. BECOME AN ABODE OF THESE VIRTUES

Discrimination, dispassion and serenity must be your ha bitual qualities. Then you will be a cosmic friend and benefactor.

To be jealous is mean; to be selfish is ignoble; to be compassionate is divine; to be patient and enduring is manly; to be contented and happy is wise; to be serene is glorious; to be dispassionate is praiseworthy and to be equanimous is laudable Therefore, eradicate jealousy, selfishness and cultivate the divine virtues. You will soon attain godhead.

11. NIL DESPERANDUM

Start the spiritual current today. Nil desperandum. March boldly on the spiritual path. Lord Krishna says in the Gita: “Even if the most sinful worships Me with undivided heart, he too must be accounted as righteous, for he has rightly resolved. Speedily he becomes a virtuous person and attains eternal peace and immortality. O Kaunteya, know thou for certain that My devotee never perishes."

12. DIVINE MOTTOES

Write for half an hour daily in a notebook your Ishta Mantra observing Mauna and without turning your body. Write down in bold types on slips of paper: 'Speak truth', 'OM Courage', 'OM Purity', 'I must realise God now, 'Time is most precious'. I will be a true Brahmachari', 'Brahmacharya is divine life', 'I am an embodiment of courage, purity, mercy and patience', and fix these mottoes in bedroom, dining hall, front rooms and verandahs.

Keep some slips in your pocket and diary also. This is an easy way of developing virtuous divine qualities

13. REAL BEAUTY

Remain in the world but be not of the world. The world is a great teacher. It is the best arena for developing virtues.

Poverty has many virtues. It not only makes one humble but also confers fortitude and power of endurance. It also generates thoughts of God. Wearing clothes is not for enhancing the beauty of the body. This body is a dirty leather bag filled with various sorts of impurities. Clothes are meant for covering impure body. Wear

simple clothing. Have sublime thinking. Virtu ous life in God only can give real beauty for men and women

14. THE DIVINE PATH

O Ram, speak the truth at all costs. See Radha in all women. Be humble like a blade of grass. Be kind and good. Sing always Krishna's Name. Let “Om Namo Bhagavate Vaasudeya” be always on your lips. May Lord Krishna protect you.

There is neither good nor evil, neither pain nor pleasure in the universe. Every man creates a world of good and evil, pleasure or pain out of his imagination only.

15. SEE GOOD IN ALL

We generally speak ill of others but fail to see the good in others. Every man has some virtue or other. There is no absolute rogue on the surface of this earth. Develop the faculty of seeing good only in others.

Evil and good are obverse and reverse sides of the same coin. They are relative terms. Like light and darkness they are corelatives. Existence of each is necessary for the recognition of the other. Hatred and lies exist to glorify love and truth.

16. TAINT NOT THY NAME

Maintain your good name. A good name is really the source of one's strength. One lives in vain if his reputation is lost. He is a dead man though he is alive. A man does not die as long as his fame lasts.

Your character depends upon the quality of thought held in your mind and the mental pictures and ideals entertained by you. If your thoughts are of a base nature, you will have a bad character. If you entertain noble thoughts, sublime ideals and holy pictures, you will have a magnanimous character. You will have a magnetic personality.

17. BE BOLD AS A LION

Never think, 'I am a wretched man.'Drive off wrong ideas. Be brave like a lion. Be cheerful always. In reality you are Atman (soul). This body is only a sheath or slough that is to be thrown away. Nobody can hurt Atman. It is invulnerable.

When your house is on fire, how daringly you enter the house to take your child who is sleeping in the room. Even so, you must be very courageous when you tread on the spiritual path. You must be absolutely fearless, you must not have the least attachment to your body. Then only you will have Self-realisation quickly.

18. HUMILITY IS POWER

Humility is a bomb of infinite potency which alone can destroy the invincible citadel of egoism. Egoism is harder than granite or steel. He who is endowed with humility can conquer the three worlds. The humble man is really blessed. He will soon enter the realms of eternal peace.

The spirit of the Srutis or Upanishads cannot be understood even in a hundred years by persons who are conceited and who think themselves very learned. Therefore abandon conceit and become humble.

19. GIVE UP VANITY

If there be any good virtues in you, think that there is much more in others. This will develop humility in you. A worldly-minded man thinks too much of himself. He thinks that there is none equal to him in beauty, intelligence and experience—this causes vanity and arrogance.

He who is humble and regards all worldly titles and honours as mere straw is a great man indeed. Knowledge of your weakness will instill humility in your heart and force you to equip yourself with strength and find out suitable methods to have victory over it.

20. FORBEARANCE: THE KEY TO WILL-POWER

He who is endowed with the power of endurance, who is balanced in pleasure and pain, steadfast is fit for immortality (Gita II-15).

This body is your instrument, but is not your Self. Forbearance develops your will power. It is one of the qualifications of an aspirant in the path of Jnana. It brings happiness herein and hereafter. But it has one defect. People misconstrue those who practise forbearance for impotent, effeminate men. Bear with joy whatever

amount of pain or trouble men may give you. Increase by all means your power of endurance bearing heat and cold, pain and hunger.

21. ADAPT AND ADJUST

Study the psychology of men. Analyse human nature. When you move with different minds, adjust yourself well. Have perfect adaptability and develop tolerance. Then only can you be happy.

Wherever you go, you carry your own mind, Vasanas and Samskaras with you. Raga-Dvesha is everywhere, even in the caves of the Himalayas. Create your own world and environments from within. Then alone can you be happy anywhere and in any circumstances.

22. OPTIMISM IS A LIVING STAMINA

Optimism is the doctrine or view that everything in nature and the history of mankind is ordained for the best, the order of things in the universe being adapted to produce the highest good. It is sanguine temperament opposed to pessimism. Pessimism is the opposite of optimism.

An optimist sees an opportunity in every difficulty; a pessimist sees a difficulty in every opportunity.

There is a bright side to every situation. Adopt a hopeful, confident state of mind. The trouble is half overcome before you start on it.

An optimist gets the best out of life. He hopes for the best and makes the best of people and circumstances and thinks the best of people.

Optimism is hope. It is happy life. It saves people. Optimism makes you happy and cheerful. The accident is not as terrible as you feared. The hill is not so steep as you begin climbing. The difficulty is not as great as you expected. Things come out better than you hope.

23. IGNORE CRITICISM

Are you Atman or mind or body? Even though you have read my writings 1001 times, you identify yourself with mind and body and lose the balance of mind when a trifling criticism is made. So strong is your egoism.

People can criticise your body and mind, or become your friends. Then, why do you get agitated my dear Krishna? You are still weak. You have now grown spiritually. Ignore criticism.

Why do you brood over past events? You can't have peace of mind. Rise above criticism and petty remarks.

24. CARE NOT FOR SCANDALS

Do not be afraid of insult, disrespect, dishonour, abuse or harsh words. Wear them as ornaments on your body.

Many worry themselves a lot if they hear a little scandal about themselves. Don't be afraid as these are vain sounds. These are vibrations in the air. These are nothing. Allow scandals to enter through one ear and pass immediately through the other ear. You are the immortal Atman where there is no sound. Nothing can affect you. You are invulnerable.

25. GLORY TO THE CONTENTED!

A contented mind is a continuous feast. A man of contentment is always peaceful and serene. Knowledge of the Self will arise only in a man who is endowed with contentment.

Contentment is the sweet ambrosia to allay the three kinds of fires, viz., Adhyatmic, Adhidaivic and Adhibhautic. He who is not desirous of what he has not got, and who is free from elation and dejection is said to be a contented man. Glory to such exalted souls.

26. PEACE ABOVE ALL

When you feel extremely drowsy at night, you will not eat if a very delicious dish is offered at the moment. You will not care to attend any musical performance also. What you want is peaceful resting.

This clearly proves that the mind wants rest but not objects. Worldly people do not know where to find rest and how to get it. They try to get this rest or peace from external objects. They hopelessly fail to get this peace from these at each step.

Eternal rest or perennial peace can be had within one's own self only through Self-realisation.

27. SIMPLICITY IS GRACEFUL

Simplicity is freedom from duplicity, affectation or pretension. In dress, in food, in character, in manners, in style, in all things, the supreme excellence is simplicity. There is a majesty in simplicity. Simplicity is Nature's first step and the last of art.

Be what you say. Say what you are. Write as you speak. Speak as you think. Be simple like a child. The door of Moksha will be opened unto you.

The greatest truths are the simplest; and so are the greatest men. Goodness and simplicity are indissolubly united. A simple, frank man is the most agreeable man. Purity and simplicity are the two wings with which man soars high to the Kingdom of God.

28. GIVE UP DIPLOMACY

Diplomacy will only create suspicion and hatred in others. You can win the hearts of others through frankness, love and simplicity. You can capture the hearts of others through selfless service and humility.

He who has renounced selfishness and he who is endowed with courage, fearlessness, patience, mercy and cosmic love is alone fit for attaining Immortality or Self-realisation.

29. THE FIVE REQUISITES

Five things are indispensable if you want to practise vigorous meditation and attain Self-realisation quickly. They are Mauna, light diet or diet of milk and fruits, solitude with charming scenery, personal contact with a teacher and a cool place.

Build through regular meditation a strong spiritual fortress and a magnetic aura around you which cannot be penetrated even by the mighty messengers of Maya or Satan. Your will should be rendered strong, pure and irresistible by more Atma Chintan, eradication of Vasanas, control of the senses and more inner life.

30. HOW TO CONSERVE ENERGY

Conserve the energy by talking a little, observing Mauna, controlling anger, observing Brahmacharya, practising Pranayama and controlling irrelevant nonsensical thoughts. You will have abundant energy at your disposal by having recourse to the above practices.

Abandon ruthlessly all sensual objects. They are the wombs of pain. Develop gradually balance of mind. Subdue the senses. Annihilate lust, anger and greed and behold the imperishable Atman.

DECEMBER

1. AN ASPIRANT AND A WORLDLY MAN

What does a passionate man do? He repeats the same ignominious act again and again, fills his stomach as many times as he can.

What does an aspirant with burning passion for Self realisation do? He takes a little milk and repeats the process of meditation again and again whole day and night and enjoys the eternal Bliss of the Self. Both are busy in their own way. The former is caught in the wheel of births and deaths and the latter attains immortality. The mind can be controlled by continuous practice. You must keep it always occupied in divine contemplation. If you slacken your efforts, idle thoughts will at once enter.

2. IMPORTANCE OF MORNING MEDITATION

If you get up in Brahmamuhurta at 4 a.m., you will have a clear and calm mind. There is a spiritual influence and mysterious silence in the early morning hours.

All saints and Yogis practise meditation at this period and send their spiritual vibrations to the whole world. You will be highly benefited by their vibrations, if you start your prayer, Japa and meditation at this period. You need not exert. The meditative state of mind will come by itself. Practise meditation in Brahmamuhurta.

3. VOICE OF THE HIMALAYAS

Even a spark of desire is a very great evil. Watch each sense or Indriya when it goes astray. Withdraw it. Practise abstraction again and again. Curb your passion slowly through Japa, prayer, meditation, Satsanga, study of scriptures and Sattvic food. Be ever delighted in your own all-blissful Atman or soul.

Meditation is death for the mind, the demoniac king of the passions and the senses. The more you polish the surface of your inner heart through practice of dispassion and meditation, the more of the Lord's Grace-effulgence will shine there. Never become impatient in the spiritual path. Be patient. Be calm. Strive, strive, strive!

Regular meditation makes the mind less powerful in its extrovert tendencies. Even a little victory in the inner battle with your mind and senses will develop your power and give more assurance and courage. But do not be swayed by success. Be humble and grateful.

Far more precious than many gold and diamond mines is the spiritual wealth of Self-realisation.

4. BECOME THOU A FLAME OF GOD

Just as the light is burning within the hurricane lamp, so also the divine flame is burning from time immemorial in the lamp of your heart

Close your eyes. Merge yourself within the divine flame. Plunge deep in the chambers of your heart. Meditate on this divine flame and become a flame of God. Withdraw the Indriyas from the objects. Propitiate the Lord by your supreme Tapas. Meditate on Lord Hari, get into the dazzling divine car and reach the supreme abode of Vishnu.

5. THE GREAT MARCH

When you reach the spiritual summit of thoughtlessness you will reach the abode of immortality and eternal peace and supreme bliss.

O Ram, start your homeward journey. March boldly on the spiritual path. Be not afraid of difficulties. Be bold. Ascend peak after peak. Cross the deep ravines of subtle Moha and pride that come in your way. Take a long jump and cross the mystic frontier of Avyaktam. Chop the thoughts that wage a guerilla war. Enter now into the infinite domain of pure bliss and highest knowledge. Regain your old pristine divine glory.

6. FORMULAE FOR MEDITATION

Fire is generated in sacrifice by rubbing two pieces of wood; even so, the fire of wisdom is generated by meditation on the Supreme Self.

The mind is disciplined in the beginning by fixing it on concrete object or symbol. When it is rendered steady and subtle, it can be fixed later on an abstract idea such as "Aham Brahma Asmi."

Meditate always, “I am pure consciousness. I am Sat-Chit-Ananda Brahman. I am the immutable Self-effulgent, immortal Self. I am the silent Witness of the three states."

7. THE STATE OF KAIVALYA

A desire arises in the mind and it is gratified. Another arises. In the interval between two desires, there is perfect stillness of mind.

But when the mind is concentrated on Brahman or Supreme Self, it becomes one with Brahman like camphor with the flame or salt with water or water with milk. Mind melts in Brahman. Mind becomes of the nature of Brahman. This is the state of Kaivalya. Know the Brahman and be free.

8. THE FINAL UNION

You will have to pass through six stages of meditation and finally you will enter into perfect superconscious state. Perception of form will totally vanish. There is neither meditation nor meditated now.

You will, in this state, attain the highest knowledge and the eternal supreme peace. This is the goal of life. This is the final beatitude of life. You are an enlightened sage or the illumined Jivanmukta now. You are absolutely free from pain, sorrow, fear, doubt and delusion. The bubble has become the ocean; the river has joined the ocean and has become the ocean.

9. MEDITATION DISSOLVES DOUBTS

Regular meditation opens the avenues of the intuitional knowledge, makes the mind calm and steady, awakens an ecstatic feeling and brings the Yogic student in contact with the source or the supreme Purusha.

If there are doubts, they are all cleared by themselves when you march on the path of Dhyana Yoga steadily. You will yourself feel the way to place your footstep in the next rung of the spiritual ladder. A mysterious inner voice will guide you. Hear this attentively, O Yogindra!

10. IDLENESS IS NOT REST

Real rest can be had during meditation when the mind rests in Atman. Change of work can give rest. Remaining idle without work and allowing the mind to wander about wildly like a rutting furious elephant and building castles in the air cannot bring rest.

The man who cannot fix his mind in meditation cannot have knowledge of the Self. The unsteady man cannot practise meditation. He cannot have intense devotion to knowledge of the Self or any burning longing for liberation or Moksha. He who does not practise any meditation cannot possess peace of mind. How can there be happiness for the unpeaceful?

11. WASTE NOT PRECIOUS TIME

‘’The Yogi, labouring with assiduity, purified from sin and perfected through manifold births, reacheth the Supreme Goal."

If you can give up idle talks and gossiping and idle curiosity to hear rumours and news of others and if you do not meddle with the affairs of others, you will have ample time to do meditation. If worldly thoughts try to enter the mind during meditation reject them. Have steady devotion to truth. Be cheerful. Increase the Sattvic materials in you. You can enjoy everlasting bliss.

12. NEVER COMPLAIN OF ENVIRONMENT

Environments are not bad but your mind is bad. Your mind is not disciplined properly. Wage a war with this horrible and terrible mind. Do not complain against bad environments but complain first against your mind. Train your mind first.

If you practise concentration amidst unfavourable environments, you will grow strong, you will develop your will force quickly, you will become a dynamic personality. See good in everything and transmute evil into good. This is real Yoga. This is the real work of a Yogi.

13. THE RAZOR-PATH

WILL BECOME SMOOTH

The Vasanas are very powerful. The senses and mind are very turbulent and impetuous. Again and again the battle must be fought and won. That is the reason

why the spiritual path is called the razor path in Kathopanishad. There is no difficulty for a man of strong determination and iron will even on the razor path. Strength comes from within at every step.

The mind-wandering will gradually cease through regular meditation. Meditation will remove irritability also and augment the peace of mind considerably.

14. THE MAGIC PILL

Try to identify yourself with the eternal immortal ever-pure Atman that resides in the chambers of your heart. Think and feel always: "I am the ever pure Atman." This one thought will remove all troubles and fanciful thoughts. The mind wants to delude you. Start this anti-current of thought. The mind will lurk like a thief.

There is no magical pill more efficacious than solitude to remove the disease of Vikshepa (tossing of the mind).

14. SIGNS OF PROGRESS

Your mind will sometimes shudder when evil thoughts enter it. This is a sign of your spiritual progress. You are growing spiritually. You will be much tormented when you think of your evil actions committed in the past. This is also a sign of your spiritual upheaval. You will not repeat now the same actions.

Your mind will tremble. Your body will quiver whenever a wrong Samskara of some evil actions urges you to do the same act through force of habit. Continue your meditation with full vigour and earnestness. All memories of evil actions, all evil thoughts, all evil promptings of Satan will die by themselves.

16. BE OF STRONG NERVES

An aspirant must be sensitive and yet possess the body and nerves completely under control. The greater the sensitiveness becomes, the more difficult is the task. There are many noises which pass unheeded by an ordinary person but which are tortures to one who is very sensitive.

Untrained aspirants generally mistake their own imagination and impulses for the "inner voice of divine command or intuition." When the mind is Sattvic, you can get glimpses of flashes of intuition.

17. LIVE IN THE PRESENT

Concern yourself with the present only. Do not look back upon the past or the future. Then alone will you be really happy. You will be free from cares, worries and anxieties. You will have a long life.

Exercise Vichara and Viveka in your attempts. Do not! think of the past or the future. The past days of boyhood, your days of schooling are all dream when you are forty. You will have to deal with the present only. The present is most important.

18. NECESSITY OF SECLUSION

Ekanath, Raja Janaka and others realised by doing spiritual Sadhana while remaining in the world. The central teaching of the Gita is to realise in and through the world. These people were really Yoga Bhrashtas. It is absolutely impossible for the vast majority.

Lord Jesus was missing for 10 years. Buddha went into seclusion for 8 years in Uruvala forest. You can make a beginning in the world but when you have made some progress, you must shift yourself up for advanced practices to a suitable place where you will find spiritual vibrations and solitude.

19. PRACTISE IN DETACHMENT

A householder with Yogic tendencies and spiritual inclinations can practise meditation in a solitary and quiet room in his own house or in any solitary place on the banks of any holy river, during holidays or throughout the year if he is a whole-time aspirant or if he has retired from service.

If you are a householder with a spiritual thirst for intense Sadhana, you cannot all on a sudden sever your connection with your people. Stay for a week or a month in seclusion to begin with. Then gradually prolong the period. Then you will not feel the least pangs of separation.

20. BRAHMACHARYA IS INDISPENSABLE

Semen or Virya tones the nerves and brain and gives energy to the system. He who has preserved this vital force by the vow of celibacy and sublimated it into Ojas

Sakti, can practise steady meditation for a long period. He only can ascend the ladder of Yoga.

Without Brahmacharya no iota of spiritual progress is possible. Brahmacharya is the very foundation on which the superstructure of meditation and Samadhi can be built up. Many people waste this vital energy—a great spiritual loss indeed—and they become blind and lose their power of reason under excitement. Pitiable indeed is their lot! They cannot make any substantial progress in Yoga.

21. TRANSFORM THE SUBCONSCIOUS

Meditation on the immortal Self will act like a dynamite and blow up all thoughts and memories in the subconscious mind. If the thoughts trouble you much, do not suppress them by force. Be a silent witness as in a cinema. They will subside gradually. Then try to root them out through regular silent meditation.

The practice must be constant. Then only one can attain Self-realisation surely and quickly. He who practises meditation by fits and starts for a few minutes daily will not be able to achieve any tangible results in Yoga.

22. ALL POTENTIALITIES ARE WITHIN

In all man's struggles and attempts at achieving any desired object, there is in reality no necessity at all for him to go in quest of external forces to aid him. Man contains within himself vast resources and inherent powers lying untapped or else only partially made use of.

It is because he has allowed his faculties to get scattered on a hundred different things, he fails to achieve anything great despite his inherent potentialities. If he intelligently regulates and applies them, quick and concrete results will accrue.

23. CONCENTRATION FOR POWER

To learn to rationally and effectively use existing forces, man need not wait for any striking new methods, etc., to be invented for guiding him.

Since the dawn of creation nature herself abounds in instructive examples and lessons to aid man in every walk of his life. Observation will tell us that every force in nature when allowed to flow loosely over a wide area moves slowly and

with comparatively less power than it would do if gathered together in one mass directed through a single restricted outlet. The concentrated application of a force makes for maximum results in minimum time and effort.

24. HOW TO DEVELOP CONCENTRATION

The powers of the mind are always scattered and resist attempts at concentration. This oscillatory tendency is an innate characteristic of the mind stuff. Of the various methods employed to curtail and arrest this tossing of the mind, those using the medium of sound and sight stand prominent because these two have peculiar knack of catching the attention and stilling the mind.

Therefore in the course of spiritual discipline also the methods of developing concentration take the form of gazing! steadily at a dot, or at the symbol of Pranava, or the Mantra or the figure of the favourite chosen deity.

25. SELF-SURRENDER

A little consideration of what takes place around us every day would show us that a higher law than that of our will regulates events; that our painful labours are unnecessary and altogether fruitless; that only in our easy, simple, spontaneous action are we strong, and by contenting ourselves with obedience we become divine. Belief and love will relieve us of a vast load of care. O my brothers! God exists.

There is a soul at the centre of nature and over the will of every man, so that none of us can wrong the universe. The whole course of things goes to teach us faith. Remember Him and attain immortality and Eternal Peace right now.

26. UPASANA-THE HUMAN PREROGATIVE

Eating, drinking, sleeping, fear and copulation, etc., are common in brutes and human beings; but that which makes one a real man or a godman is Upasana. Upasana transmutes a man into blessed divinity.

You will find in Gita—"But by devotion to Me alone, I may thus be perceived, Arjuna, and known and seen in essence, and entered, O Paranthapa."

He who leads a mere outward sensual life without doing any Upasana is an animal only though he wears outwardly the form of human being.

27. GLORY OF SELF-SURRENDER

Self-surrender is one of the nine modes of Bhakti. The will of the devotee becomes one with the Lord's will and he enjoys all divine splendour of the Lord.

The obstacles that stand in the way of self-surrender are desires and egoism. The self-surrender must be totally unreserved, ungrudging and unconditional. Sometimes the devotee keeps certain desires for his own gratification. The egoism is very stiff and obstinate. It is like hard granite. It has to be split asunder through constant hammering with the chisel of Bhakti.

28. THIS IS BEAUTY!

Minus skin, dress, ornaments, the human body is nothing. Just imagine for a moment that the skin is removed. You will have to stand by with a long stick to drive away crows and vultures Physical beauty is superficial, illusory and fading. It is skin deep only. Do not be deluded by external appearances. It is the jugglery of Maya. Go to the source-Atman, the beauty of the beauties, the everlasting beauty.

If your hair becomes grey, that is the first warrant from Lord Yama. You must get ready to meet him. The wrinkles on the face and the bending of the body will remind you of the war rant.

29. FAITH-THE INDEX OF CHARACTER

Lord Krishna says in the Gita, "Threefold is by nature the inborfaith of the embodied-pure, passionate and dark (Sattvic, Rajasic and Tamasic). The faith of each is shaped according to his own nature. O Bharata. The man consists of his faith: that which his faith is, he is even that."

Faith indicates what man's character is. Have true perfect, living, unswerving faith in God, in His grace, in the power of His Name. Meditate and open yourself to the Divine Light. You will be transmuted into Divinity. Faith can move mountains and can give you peace, inner spiritual strength, joy, freedom, immortality and bliss.

30. HAIL! O LORD OF LORDS!

O hidden Love that pervades all objects! O power that sustains this vast universe! O Self-luminous Light that gives light to the sun, the moon, the stars and the intellect! O adorable Lord of this universe! O Deva of the Devas! O Lord of the Lords; Thou art the womb of the Vedas! Thou art the Director or Governor of this universe. Thou art the life of my life, the Soul of my soul, Prana of Pranas, the Mind of my mind, the Eye of my eyes; the Ear of my ears, Thou art the beauty in flowers and landscapes. Thou art the charm in the face and skin. Thou art the Pranava of the Vedas. Thou art the sweet silence. Thou art the Peace that dwells in the heart. Thou art Eternal Bliss. Thou art the destroyer of Avidya or ignorance. Thou art the bestower of immortality

31. PRAYER TO THE SUPREME BEING

O Beauty! O Spiritual Imperishable Inexhaustible Wealth! O Sweet Honey! O the light of Heavens! O the light of Devas or celestial beings, O my dear relative, Thou art my body. Thou art the Ovum. Thou art the germinal cell. Thou art the very life-element.

Thou art my eye. Thou art the black portion of the eye. Thou art the inner pupil that moves within the eyes. Protect me. Let not evil touch me. Let me forget this world. Let me remember Thee always. Take me to Thy sweet bosom. Make me dwell in Thee for ever.

OM TAT SAT

BRAHMARPANAMASTU

TWENTY IMPORTANT SPIRITUAL

INSTRUCTIONS

1. Get up at 4 a.m. daily. This is Brahmamuhurta which is extremely favourable for meditation on God.

2. **Asana**: Sit on Padma, Siddha or Sukha Asana for Japa and meditation for half an hour, facing the East or the North. Increase the period gradually to three hours. Do Sirshasana and Sarvangasana for keeping up Brahmacharya and health. Take light physical exercises such as walking, etc., regularly. Do twenty Pranayamas.

3. **Japa**: Repeat any Mantra as pure Om or Om Namo Narayanaya, Om Namah Sivaya, Om Namo Bhagavate Vasudevaya, Om Sri Saravanabhavaya Namah, Sita Ram, Sri Ram, Hari Om, or Gayatri, according to your taste or inclination, from 108 to 21,600 times daily.

4. **Dietetic Discipline**: Take Sattvic food, Suddha Ahara. Give up chillies, tamarind, garlic, onion, sour articles, oil, mustard, asafoetida. Observe moderation in diet (Mitahara). Do not overload the stomach. Give up those things which the mind likes best for a fortnight in a year. Eat simple food. Milk and fruits help concentration. Take food as medicine to keep the life going. Eating for enjoyment is sin. Give up salt and sugar for a month. You must be able to live on rice, Dhal and bread without any chutney. Do not ask for extra salt for Dhal and sugar for tea, coffee or milk.

5. Have a separate meditation-room under lock and key.

6. **Charity**: Do charity regularly, every month, or even daily according to your means, say six paisa per rupee.

7. **Svadhyaya**: Study systematically the Gita, the Ramayana, the Bhagavata, Vishnu-Sahasranama, Lalita-Sahasranama, Aditya Hridaya, the Upanishads or the Yoga Vasishtha, the Bible, the Zend Avesta, the Koran, the Tripitakas, the Granth Sahib, etc., from half an hour to one hour daily, and have Suddha Vichara.

8. **Brahmacharya**: Preserve the vital force (Veerya) very, very carefully. Veerya is God in motion or manifestation-Vibhuti. Veerya is all power. Veerya is all money. Veerya is the essence of life, thought and intelligence.

9. **Prayer Slokas:** Get by heart some prayer Slokas, Stotras and repeat them as soon as you sit in the Asana before starting Japa or meditation. This will elevate the mind quickly.

10. **Satsanga**: Have Satsanga. Give up bad company, smoking, meat and alcoholic liquors entirely. Do not develop any evil habits.

11. **Fast on Ekadasi**: Fast on Ekadasi or live on milk and fruits only.

12. **Japa Mala:** Have a Japa Mala (rosary) round your neck or in your pocket or underneath your pillow at night.

13. **Mouna**: Observe Mouna (vow of silence) for a couple of hours daily.

14. **Speak the Truth**: Speak the truth at all costs. Speak a little. Speak sweetly.

15. Reduce your wants: Reduce your wants. If you have four shirts, reduce the number to three or two. Lead a happy, contented life. Avoid unnecessary worry. Have plain living and high thinking.

16. **Never hurt anybody**: Never hurt anybody (ahimsa paramo dharmah). Control anger by love, Kshama (forgiveness) and Daya (compassion).

17. **Do not depend upon servants**: Do not depend upon servants. Self-reliance is the highest of all virtues.

18. **Self-analysis**: Think of the mistakes you have committed during the course of the day, just before retiring to bed (self-analysis). Keep daily diary and self-correction register. Do not brood over past mistakes.

19. **Fulfil duties**: Remember that death is awaiting you at every moment. Never fail to fulfil your duties. Have pure conduct (Sadachara).

20. **Surrender to God**: Think of God as soon as you wake up and just before you go to sleep. Surrender yourself completely to God (Saranagati).

This is the essence of all spiritual Sadhanas.

This will lead you to Moksha.

All these Niyamas or spiritual canons must be rigidly observed.

You must not give leniency to the mind.

Thank You